

A N
Historical Narration
OF THE
WHOLE BIBLE.

In Two P A R T S.

The First, treating of the OLD TESTAMENT, with the various Histories of the LIVES, Eminent EXAMPLES, and Glorious ACTIONS of the PATRIARCHS, JUDGES, KINGS and PROPHETS; interspers'd with many plain, profitable and pious Instructions and Observations thereupon.

The Second, containing an Account of the LIFE and TRAVELS of our BLESSED SAVIOUR and his APOSTLES. With a Summary of the Matter, Doctrine, Scope, and Divine Authority of all the CANONICAL EPISTLES. And an Explanation of several chief HEADS in that *Mysterious Book* of St. JOHN'S REVELATION.

By J. HAMOND, D. D.

The Whole being an useful Guide to such as desire to read the *Holy Scriptures* to their Spiritual Comfort and Advantage, and curiously adorn'd with proper Cuts engraven by Mr. John Sturt.

L O N D O N:

Printed for R. WARE, at the *Bible and Sun* in *Amen Corner*, near *Pater-noster-Row*. MDCCLXXII.



-X-0



T H E
P R E F A C E.



THE History of the BIBLE (which is the Truth of all Histories) will inform all Men's Judgments of the *Creation of the World*, how it was govern'd, how frail Man sinned, how for Sin the World was overspread with Waters; How (in the Mercy of the Lord) it was again re-peopled, how we all ought to serve, and worship, and adore our great Creator and Governor; how, if we transgress his Laws, and walk after our own Inventions, he will punish us; how *Kings, Kingdoms, and Nations*, by serving and obeying the Lord, have flourished; and how, by their Disobedience, they have fallen, and been ruined. The Lord's Mercies and his Judgments have in *Holy Scripture* been recorded to all Posterity, by the happy Hands of such, whom the *Holy Ghost* hath guided, as remarkable to make them known to the whole World.

In few Words, we may all gather out of this most blessed and heavenly *History of the Bible* a

The Preface.

Policy no less wise than eternal (saith Sir *Walter Raleigh*) by the Application and Comparifon of other Men's fore-paffed Miseries with our own like Errors and ill-defervings. *Examples* should be unto us lively Inſtructions, that we fall not into the like Danger of provoking God to Anger (for his Hand is not ſhortned) ſo as the Terror of future Judgments may be prevented and ſtopped. For we muſt all know, that the Infinite and All-ſeeing Eye and Wiſdom of the great God of Heaven and Earth doth pierce through all our Actions and Pretences; and the Juſtice of God doth require none other Accuſer againſt us than our own *Conſciences*.

We may here alſo take Notice, what Pains and Practices, what Cruelty and Blood-ſhed Kings and Potentates of this World have undertaken, exerciſed, and committed, to make themſelves Great, and in the end Infamous. And how eagerly, like *Pharaoh*, they have purſued their irreligious Affections; and how the *Children of Iſrael* (the Chofen People of God) have been oppreſſed. We may ſee herein alſo, how worldly Men, relying on their own Inventions, have been fruſtrated. We may obſerve, how the *Persians* wreſted the Empire from the *Chaldeans*, and how it flouriſhed. We may behold the Fortunes of *Greece*, how they got Ground upon the *Persians*; and how the *Romans* at the laſt grew more potent and mighty than the *Greeks*.

We muſt note, that Sin was, and is, the Cauſe of all Trouble, Affliction, and Calamity. By ſinning againſt God, it is obſerved, that ſhortly after the Flood the *Chaldeans* fell to committing Idolatry,

The Preface.

Idolatry, giving the Honour, which was due to God, unto the Creature ; for they worshipped the Sun, and the Planets. The *Ægyptians* and *Phe-nicians* forsook the true God, and set up for themselves several Gods, to whom they built Temples, and Altars ; and in Process of Time the Nations falling away from the Truth, degenerated into Idolatry, every Age after other descending further from the Knowledge of the eternal and true God.

In those Days the Devil was active, to play upon the open Stage of the World ; and he is still industrious ; but since the coming of our Saviour in the Flesh he acteth not so openly, but creepeth into the Minds and Hearts of Men, inhabiting there.

As this Dishonour of God in worshipping Images began in *Babel*, so did the Devil transport it, and spread it abroad shortly after into *Ægypt*, and *Greece*, and afterwards scattered it throughout other Parts of the World, erecting Altars at last to the unknown God.

We may there see, how the Kingdom of *Israel* forsook, not only the House of *David*, but the House of the Lord, setting themselves up Calves at *Dan* and *Bethel*, *Ægyptian* Superstition, and made Priests for their Idolatrous Purposes. For which their Rebellion the Lord plagued them with Dissentions and with Foreign Hostilities, till at last the *Assyrians* removed them altogether.

The Ingratitude and Disobedience of the *Jews* towards the Lord, after wonderful Mercies and Deliverances shewed them, caused him to shower down his severe Judgments upon them.

Moses proposed extraordinary Blessings for them, if they would have walked in God's ways, but threat-

The Preface.

threatned them with many Judgments and Calamities, if they disobey'd. But as their Stubbornness and Disobedience increased, so the *Lord's* Judgments against them waxed more heavy and grievous. And we observe, that for continuing in their Obstinacy their heaviest Plague was not inflicted and accomplished, till after our Saviour's Death; and then it came to be multiplied upon them, as was set down and prophesied by *Moses* in *Deuteronomy* 28. at large. Some of which were fulfilled after, in the Days of *Vespasian*, as that of *Deut.* 28, 53, 54, 56, 57. seeing they had rejected the true Son and Heir of *David*, the Lord raised up *Vespasian* (saith *Suetonius*) as it were an adopted Son, and a lively Pattern of old *David*, both in Meanness, manner of Exaltation, and Humility, *to rule them with a Rod of Iron.*

The *Romans*, seeing the *Jews* defeated, and *Vespasian* seated in the Empire, thought their Gods were more potent than the God of the *Jews*, and applied the Prophecy meant of *Christ* unto *Vespasian*, which, according to their received Opinion throughout the *East*, was at this time to arise in *Jewry*, and erected a Temple to *Vespasian*.

We may see the Curse denounced by the Prophet *Jeremy*, (chap. 24. v. 10.) verified of the *Jews*, *I will give them for a terrible Plague to all the Kingdoms of the Earth, and for a Reproach, and for a Proverb, for a common Talk, and for a Curse, in all Places where I shall cast them, and I will send the Sword, the Famine, and the Pestilence, among them, till they be consumed, out of the Land I gave to them, and to their Fathers.*

No

The Preface.

No Victory ever gained by any *Roman* was like unto this over them, for the Multitude of the Slain, or the Captives, as may appear by *Josephus*, and *Tacitus*, at large.

The Number was recorded to be 1100,000 Slain, and perished, there being a great Confluence of People from all Nations to *Jerusalem* at this Passover; and Multitudes of Strangers, also (as *Dion* saith) flock'd thither for their Defence.

Famine got within their Walls, which let in the Fellow-Messengers of God's Wrath, and occasion'd a Pestilence, with other Diseases. All Occasions conspire to work their Woe, whom God will plague.

Ten Tribes had been carried into Bondage by *Sbalmanezzer*, who are not be found, but scatter'd abroad upon the Face of the Earth. Nay, they have been ever since as Renagadoes and Landlopers, up and down the World, dispersed, and never grown to any Unity or settled Government. Their flourishing Countries were also laid waste, and turned into a barren Condition, as well as that once glorious City, and their *Sanctum Sanctorum*, so renowned all the World over, were levelled to the Ground.

Thus, for crucifying the *Lord of Glory* (who had done so great Things for them) they have been destroy'd, vanquished, scattered and driven for ever out of their own Country.

Yet tho' the Lord for this long time hath departed from them, and cut them off, nevertheless he hath manifested it to us, that when *the Fulness of the Gentiles is come in*, God will have Mercy upon them, and take them into his Favour again. Let us then expect and pray for the Conversion of these

Jews

The Preface.

Jews; that the Lord will in his Mercy, and in his good time, call them home unto him. This will be the chief Sign of the later Time, as it is prophesied in *Leveticus* 26, 44, 45. *Notwithstanding when they shall be in the Land of their Enemies, I will not cast them away, nor abhor them to destroy them utterly, nor break my Covenant with them, for I am the Lord their God; but I will remember for them the Covenant of old (made to their Forefathers) when I brought them out of the Land of Ægypt, in the Sight of the Heathen, that I might be their God: I am the Lord.*

Jerusalem was the Lord's Seat, and the *Jews* a People set apart by him, and distinguished purposely from all others, to exemplify his Mercy and Justice in their Prosperity and Adversity. Consonant hereunto his Pleasure was, that in the Desolation of *Jewry*, and the Destruction of the *Temple*, other Nations should be put in Mind of their Mortality and Misery, lest they should think in their Hearts, that these were greater Sinners than other Nations.

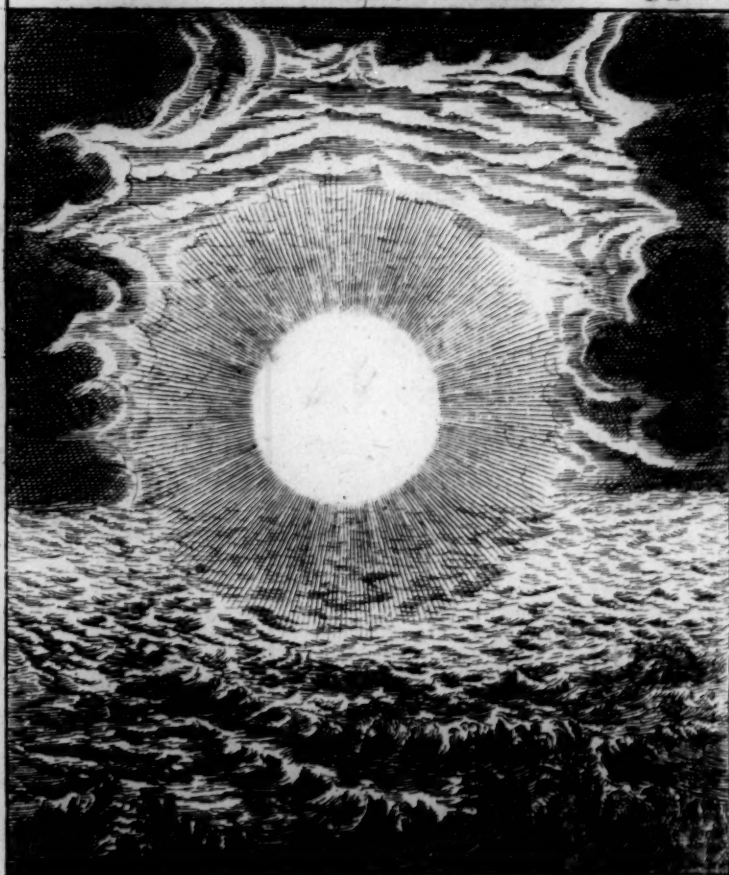
As we in *England* do behold in the Holy Scriptures the Severity of *the Lord* towards these *Jews*, let us behold and magnify *the Lord* for his infinite Mercy in sparing us, who have been so sinful a Nation, under so many extraordinary Blessings, and that we do not fall into the like Stubbornness of Heart, and prove stiff-necked, and grow hardned in Sin. But let us take up *Christ's Cross*, his Yoke, and follow him, under which only we shall find that Ease, and that Rest unto our Souls, which we have wanted ever since his Death.



GENESIS CHAP. I.

The Firmament is made.

Pa. 1.



GENESIS 1. Verse 6.

And GOD said let there be a firmament in the midst of the waters and let it divide y^e waters from y^e waters.



A N
Historical Narration
 OF THE
W H O L E B I B L E.

G E N E S I S.



G E N E S I S, this Word signifieth the Beginning and Generation (a) of all the Creatures.

Moses in this Book doth set forth unto us, (Chap. 1) First, (b) that the World, and all Things therein, were by God created; wherein is manifested the L O R D's Omnipotence, in his creating all Things of Nothing, and his Bounty in furnishing and supplying all People with all fitting Things; and likewise the L O R D's Love to Man, in giving him Dominion over all the Creatures.

(a) The Old Testament contains the Law and the Prophets. Creation of the World, and God's Order in the Beginning.

(b) In *Genesis* is set forth the

B

The

The Lord made Man out of the Dust of the Earth, (a) whereby he was taught Humility of Mind.

Adam the first Man (b) took his name from *Adamah*, signifying Red Earth, as being formed of the Red Slyme of the Earth, the Name in the *Teutonick* Tongue signifying Living Breath.

The *Latins* derive *Homo* from *Humo*, and some say that Man was made in *Syria* near to *Damascus*, (c) because there is much Red Earth, others do say near to *Hebron*, a City in the Tribe of *Juda*, and should be buried in a Cave there, which the Inhabitants thereof do shew unto Pilgrims.

The Lord formed the Woman out of Man, (d) as to be a Help-meet for him, (e) causing a deep Sleep to come upon him, so taking a Rib from him, therewith made he the Woman *Eve*, which is as to say *consimilis*, even the same.

Woman, so named as out of the Womb Man should proceed. The Maker was GOD, the Matter a Rib of *Adam*, the Form a Building, the end to be a Meet-help.

Adam after his Creation was seated in Paradise, (f) there to behold GOD's wonderful Work, and to magnify him, yet suddenly fell through disobedience from GOD. That which moved them to disobey was partly Pleasure and partly Pride, the Fruit was delightful.

Paradise, (g) the Word signifieth a pleasant Garden plentifully furnished with fruitful Trees, and principally with Myrtle Trees, the which bear Fruit of a very delectable Taste.

(a) Chap. 2. 7.

(b) Man is the last and most admirable of God's Works in respect of his internal Form, both in the Nature, Quality, and other attributes thereof.

(c) Man was last created as the end of the rest, consisting of a visible and invisible Nature, to whom all the Creatures should serve as Means and Provocations of his service to his and their Creator.

(d) Chap. 2. 20.

(e) Of his Rib to be a help and support of him in his calling of the Rib near the Heart, shewing them that they should be fast joined.

(f) A pleasant Garden plentifully furnish'd with fruitful Trees, and chiefly Myrtles.

(g) Sin hath brought a Confusion of this Place, insomuch that it cannot certainly be found.

GENESIS CHAP. II.
The Woman is made out of Adams rib.



GENESIS 2.Verse 22.

*And the rib, which the LORD GOD
had taken from man, made he a woman, &
brought her unto the man.*

GENESIS CHAP. III.
Adam and Eve are cast out of Paradise.

Pa. 3.



GENESIS 3. Verse 24.

*So he drove out the man, and he placed
at the east of the garden of Eden Cherub-
ims and a flaming sword etc.*

G E N E S I S.

3

It was also called *Eden*, (a) a Place plentifully furnished with all things necessary for the procuring of Pleasures and Delight.

Into this Place GOD put Man (b) to dress it ; but where it stood there are divers Opinions.

Through the Devil's Malice and Man's own wilfulness, he soon fell from this place, (c) whereby he came to be cursed and his Posterity : Yet nevertheless the Lord restored him to Life for his own Mercy's sake, and confirmed him in the same by his Promise of *Christ* to come, by and through whom he should overcome Satan, (d) Death, and Hell, comforted through God's Mercy (e) by a Promise of the Seed of the Woman. *Christ Jesus*, the Son of God is promised to be made the Seed of the Woman, and he by Death overcame Death, *Ephes. 5.*

In the Fourth Chapter and so following, (f) is set forth a Description of the Wicked, who being unmindful of God's Blessings and Benefits, do remain still in their wickedness ; so falling from one Sin to another, do provoke the Lord at length to destroy the whole World. (g) It is said that the Earth also was corrupt before God. *Moses* giving the Reason, saying, the Earth was filled with Cruelty, *Gen. 6. 11. 13.* They quickly began to contemn God, and oppress their Neighbours.

Adam and *Eve* being driven out of *Paradise*, dwelt in *Damascus* 160 Miles from *Jerusalem*, as *Munster* and other

(a) *Eden* signifies Pleasure.

(b) Chap. 2. 8. 9.

(d) He was forbidden to eat of the Fruit of the Tree of Knowledge, of Life and Death, but he disobey'd the Authority of the Law-Giver.

(e) Chap. 3. 15.

(f) Our first Parents are not to be consider'd as singular Persons only defiling themselves, but as the Root of Mankind, which had re-

received original Righteousness to keep or to loose to them and theirs as a perpetual Inheritance.

(g) The Misery unto which Man fell.

(h) In the State of Creation Man was made able to commit no Sin, but in the State of Corruption he cannot but sin, until a third State (of Grace) do free him from the reigning and imputation of Sin.

Writers say. (a) The Townsmen there shew the Place where *Cain* slew his Brother (b) *Abel*. And it is somewhat to be believed that this City received her Name thereby, for that *Damascus* signifies Blood-shedding, or a Place which hath drunk up Blood. *Cain* denoteth angry, wrathful or shroud.

So that the second Sin of the World was Murder, Chap. 4. 11. 12. 14. in *Cain* committed (c) upon his Brother *Abel*, (who were the two Sons of *Adam*) for which Murder he was condemned for a Vagabond, *Abel* in the *Teutonic* Tongue signifieth sufficient, or abled in the Service of God.

Cain after he had slain his Brother, (d) went into the Land of *Nod*, a Land of Fear and Disquiet, about the same Place, as is conceived by some Historiographers, where *Babylon*, after *Noah's* Flood, was built; he went from the Presence of the Lord, he was left of God, bereaved of his Protection.

Thus Sin increasing, (e) the Lord was provoked to send the Deluge, yet first God threatened before he struck, and seeing Wickedness to increase, he poured forth the Waters, yet therein had he a Care of his Church, in causing *Noah* and his to make an Ark, (f) and to preserve themselves therein, together with two of all Sorts of Creatures that God had made.

At God's threatening and *Noah's* (g) Preparation of the

(a) God taught *Adam* and *Eve* how they should worship him, and they instructed their Children. *Cain* was a Husbandman and brought his Offering of the Fruit of the Ground. *Abel* a Shepherd, of the fattest of his Sheep. God respected *Abel* and his Offering, therefore *Cain* slew him. Chap. X. (b) *Abel* the Protomartyr of the World, the Word denotes Vanity.

(c) Here is the first Apostacy after the first Evangelical Promise.

(d) The Lord set a Mark on

Cain to terrify others from such bloody Cruelty. God before cursed the Earth for *Adam's* Sin, he now cursed *Cain* from the Earth to be a Runagate. Gen. 3. 17. Gen. 4. 11.

(e) A Deluge of Sin first, the People growing worse and worse, a Deluge of God's Judgment succeeded.

(f) Chap. 6. and 7.

(g) *Noah* according to *Philo* signifieth Quietness, and by others Cessation.

Ark, the People laughed as though they were secure, but the Deluge came upon them.

So that none were spared but *Noah* and his Family, (a) and such others as went into the Ark for the Preservation of their Kinds. After this Deliverance *Noah* built an Altar to the Lord, (b) and offered Burnt-Offerings. *Gen.* 8.

Noah was a Figure of the Church, being preserved in the Ark, *Noah* signifieth Quiet and Rest, he dwelt in *Armenia*, *Chap.* 8. hard by Mount *Ararat*, upon which Mount the Ark rested after the Floods.

The Lord assureth us, by the Example of *Abraham*, *Isaac* and *Jacob* and the rest of the Prophets, that his Mercy never faileth them whom he doth chuse to be his Church, but in all Distresses and Afflictions he assisteth and delivereth them.

In this Book also may be seen, that God's Church dependeth not on the Estimation and Nobility of the World, by the Example of *Cain*, *Ishmael*, *Esau*, and others, who were Noble in Man's Judgment: As also it is apparent by the fewness which have at all times worshipped him according to his Word, that it standeth not in the Multitude, but in the small Flock and little Number, in the poor and despised, intimating thus much unto us, that Man in his Wisdom might be confounded, and the Name of the Lord evermore magnified and extolled.

After the Flood had ceased, God made a Covenant with Man, (c) signified by the Rainbow, (d) never to destroy the Earth in like manner any more.

Now the Issues of *Noah* came to be distributed, and Regions planted, at first supposed in *Mesopotamia*, *Babylonia*, and *Chaldea*, and thence propagated.

For all this wonderful Deliverance of the Lord's, (*Chap.* 9. 21.) manifested unto *Noah* and his Family, he soon fell into the Sin of Drunkennels.

(a) The Circumstances of the Flood, *Moses* hath in *Genesis* plainly expressed.

(b) His Care was of Religion.

(c) *Chap.* 9. 11. 12. &c.

(d) The Rainbow as a Seal of God's merciful Covenant, not to destroy the same any more.

In these Days increased Mankind wonderfully, (a) and Pride also: For the People were so ambitious, that they would prefer, or at least equal, their Glory with the Lord's, saying, let us build us a City, and a Tower whose Top may reach unto the Heavens, (b) that we may get us a Name (c); but God punished them for their Pride and vain Glory, and brought a Confusion of Language among them, that one understood not another's meaning.

This was in the Days of *Nimrod*, (d) who was the first Prince and Regent upon Earth, who undertook the building of *Babylon*: *Babel* or *Babylon* signifieth a Confusion, (e) because in this Place the Lord confounded (f) the Workmen's Tongues (g) at their Building.

This City was a Metropolitan built by this *Nimrod*, about 30 Years after the Flood; he was by Historians accounted the Son of *Jupiter Belus*.

This City at first was the fairest of all others, (h) situate in a spacious Plain, compass'd about with Walls of an incredible strength and greatness, fifty Cubits thick, (i) and two hundred high, beautified with goodly Buildings and stately Temples.

It was in Compass three hundred and eighty Furlongs, which maketh forty eight English Miles.

Through it ran the River *Euphrates*, and in the Wall there stood one hundred Gates, as *Strabo* doth relate unto us.

(a) Out of the Race of *Cain* (d) Or *Nimrod* the Son of *Cush* issued *Nimrod*, who was ambitious, Nephew of *Cham*, and proud.

(b) To the end to perpetuate their Names amongst Men as they thought. (e) A City in *Chaldea*.

(c) Instead of Thankfulness to God and honouring his Name, (f) From thence did the Lord scatter them upon all the Earth.

they would win themselves a Name; instead of preventing Punishment by repentance, they would in this Giant-like manner prevent future Judgment. Chap. 12, Gen. 11. 9. (g) Confusion caused Division of Nations, Regions, and Religions.

(h) The Region of *Babylonia* took name of the Tower *Babel*, the Tower of Confusion of the Tongues. (i) The People were addicted to Idolatry, worshiping Planets, and so the Creator began to be slighted and contemned.

nd
ey
he
ofe
us
nd
a-
ng.
rit
d-
on,
he

d,
ns

u-
an
nd
nd

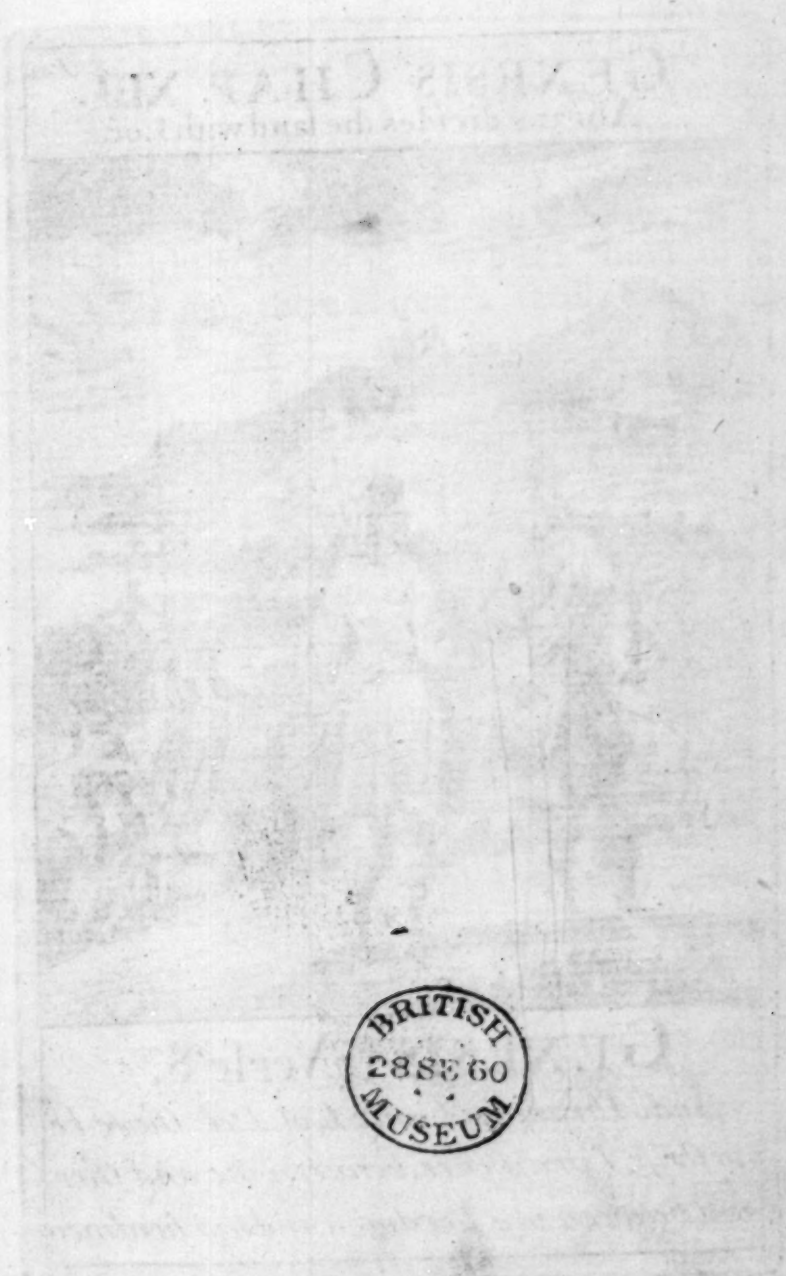
gs,
all
te

fb

rd
of
as.
ia
el,
he

d
ts,
oe

od



GENESIS CHAP. XIII. *Page*
Abram divides the land with Lot.



GENESIS 13. Verse 8.

*And Abram said unto Lot, Let there be
no strife, I pray thee, between me and thee,
and between my herdmen, and thy herdmen*

Nimrod is taken by many to be the Son of *Cham* the Son of *Noah*, (a) whose Name doth signify a cruel Governor, or an unmerciful Tyrant; (b) and his Actions proved according to the signification of his Name.

The famous City of *Babylon* was after taken by *Cyrus* the first Emperor of the *Persians*; and a while after it was utterly destroy'd by *Xerxes*, (c) who was accounted the fourth Emperor of the *Persians*. Where then O World is thy Prosperity! Or Riches thy Glory! Since in the one, thou art consumed, in the other left desolate.

There's nothing left of it now but a heap of Stones, Out of the Ruins there is built a small Town close by called *Feluga*.

In those Days of *Babylon's* Pride, the Lord had a Care of his, (d) for he sent *Abraham* into a strange Country, and promised a Blessing unto him and to his, for in his Seed all (e) Nations were blessed.

Abraham was very rich, (f) seated in a Fertile Land of *Canaan*: He was a Man given to Hospitality, God having given him a Heart to make a right Use of his Riches. (g) Here the Lord appeared to *Abraham*, saying, unto thy Seed will I give this Land.

Lot also went with *Abraham*, Chap. 13. and possessed the Land of *Canaan*, and much increasing in Wealth, which was the Cause of a Division between them through the means of their Herdsmen; yet sought they not any revenge one of the other, (as many now a days) but used gentle Words and soft Means how to prevent the like Inconveniencies, (h) by departing and dwelling asunder, yet continued they faithful one to the other: For when *Lot* was taken Prisoner by the King

(a) *Nimrod* the Son of *Chus* and the Son of *Tera*, Gen. 11. He is the Fame of *Babel* consumed the memory of *Chusea*. reputed to be 48 Years old at the confusion of Tongues.

(b) He by Will and Strength usurped Dominion over others. (e) *Abraham* without any provident Care for himself believed in the Living God.

(c) *Xerxes* was a King of *Persia* the Grandchild of *Cyrus* Son of *Darius*. (f) *Abraham's* Vocation.

(d) *Abraham* was born in the Year 292 after the Flood; he was dealing with *Lot*. Chap. 14. (g) Chap. 12. 7.

of (i) *Sodom* and *Gomorrhah*, (a) *Abraham* with an Army set him free.

Abram's Name was changed by the Lord, (b) and called *Abraham*, which signifieth a Father of many Nations ; which changing of his Name was a Seal to confirm the Lord's (c) Promise unto him.

Abraham took to Wife *Sarah* (d) the Daughter of *Haran*, his Brother's Daughter ; this was permitted for the Peopling of the World. But she proving barren, sent her Maid *Hagar* to *Abraham's* Bed ; (e) after which she came to be despised by *Hagar*, who domineered over her, (f) so that Wrath was stirred up in *Sarah*. This she purchased by slighting and attempting against God's Word. (g) Afterwards God gave *Sarah* in her old Age a Son, whose Name was *Isaac* : This was he in whom the Covenant was made ; this is my Covenant, saith the Lord, which ye shall keep between me and you, and thy Seed after thee. Let every Man Child among you be circumcised, that is, ye shall circumcise the Foreskin of your Flesh ; the Privy Part was circumcised, to shew, that all that is born of Man is corrupt and unclean, and must be mortified.

The Sin of *Sodom* was very great, using their beastliness with Beasts, yet *Abraham* prayed for them, when the Lord threatned utterly to destroy it, and God expostulates with him in the 18th Chapter, (b) manifesting that his Judgments were done with mercy, (i) for as much as the whole City was corrupt and abominable in his Sight, inso-

(i) When Mankind was exceedingly multiply'd, they were driven by a Necessity to seek new Habitations.

(a) *Abraham* grew fearful that he should be Childless, and least the promising of the blessed Seed should not be accomplished in him.

(b) Chap. 17.

(c) *Sarah* the Sister of *Lot*, *Abraham* marry'd. She distrusted God's Promise of her bearing a Child,

and had respect to the order of Nature rather than believe in the Promise of God. Chap. 18.

(d) Chap. 16.

(e) Chap. 17. 10.

(f) God makes his Covenant with *Abraham* ; wherein we may observe both the form and fruit of it.

(g) Chap. 18.

(h) *Sodomah* signifies a Mystery.

(i) *Gomorrhah* a Faggot of Thorns.

much

much, that not Ten righteous Persons could be found therein. (a) Their continual Cries of Sin ascended into the Ears of God, (b) provoking him to come down in Fury against them with Fire and Brimstone, destroying all but a few Persons.

Lot's Wife at departure out of the City with her Husband looked back, (c) as troubled to depart from so pleasant a Place, wherefore the Lord turned her into a Pillar of Salt, in that her Care after earthly things was too great.

After *Lot* remained in the Mountains, (d) where he fell into the Sin of Drunkenness, (e) and after it into the Sin of Incest with his Daughters, (f) from whom the (g) *Moabites* and the (h) *Ammonites* descended, (i) who were an accursed People.

The Lord made a Tryal of *Abraham's* Faith, in requiring him to sacrifice his only Son *Isaac*. (k) He shewed a willingness to be obedient to the Lord's Command, declaring his lively Faith, whereby the Lord renewed his Covenant, and told him for that Deed he would surely bless him, (l) and multiply his Seed greatly as the Stars of the Heavens, and in his Seed should all the Nations of the Earth be blessed. Yet herein *Abraham* seemed to be under a great Temptation seeing he was commanded to offer up his only Son, him in whom God had promised to bless all the Nations of the World, as in the 17th Chapter. *Isaac*, the Name signifieth mirth, or one that rejoiceth with mirth.

(a) *Pride, Idleness, Gluttony and Cruelty* were reigning sins with them. They had a profane contempt of God and Man.

(b) Chap. 16.

(c) She seemed sorry to depart from that rich Country, where was fulness of Pleasure.

(d) We see the Fruit of Drunkenness, if he had not been overcome with Wine he would not have done that Act.

(e) Chap. 19. 32. 37.

(f) By his elder Daughter he

had *Moab*, which signifies the begotten of his Father.

(g) The younger had a Son called *Benami*, that is the Son of my People,

(h) As they were born in Incest, so were they and their Posterity vile and wicked.

(i) We may observe the History of *Isaac* and *Abraham*.

(k) Chap. 22.

(l) Yet doubted he not but God would accomplish his Promise tho' he should sacrifice his Son

As

As *Abraham* when he would have offered his Son unto the Lord, (a) carried the Fire and the Knife, but *Isaac* the Wood upon which he should be slain and burned on Mount *Moriah* near to *Jerusalem*, so our Saviour *Jesus Christ* for the Sins Man committed and carries about him, (b) bore upon his Shoulders the wooden Cross; whereupon he was offered an acceptable Sacrifice to his Father, that so by his mediation and satisfaction we might receive Pardon for them; and this was likewise done upon Mount *Calvary*, a little from *Jerusalem*. And as the Lord provided another Sacrifice for *Abraham*, that so he might save his Son, which was a Ram tied and intangled in Thorns, so God provided a Sacrifice for the Salvation of the World, *Jesus Christ* our Mediator, who is that immaculate Lamb of God, whose Head being crowned with Thorns and hanging upon the Cross, by his precious Death opened to us the Door of Eternal Life. Such was the Love of *Abraham* a Father, unto his God, such the love of God, a Father unto Man, that they spared not their only Sons; the one Typically to represent the other, (c) the other that is the only begotten Son of God to dye effectually for *Abraham*, *Isaac*, and all Mankind.

In him was established the right line of *Jesus Christ*. In the 23d Chapter (d) is shewed the Death and Burial of *Sarah*, his natural Affection commended, that his Mourning passed not measure.

Abraham's care for *Isaac* when he grew up unto Man's Estate, (e) was to provide him a Wife, (f) and not to marry out of a godly Family.

She was *Rebecca* the Daughter of *Bethuel*, they continued Childless twenty Years, afterwards they had *Esau* and *Jacob*. And *Abraham* took him another Wife. Chap. 25.

(a) *Isaac* was a Type of *Christ*, great Love-token is this. Never for *Christ* is our true rejoycing, was Love like this. the Mirth and Delight of the whole Church.

(c) Chap. 22. *John* 3.

(d) Chap. 24.

(e) Chap. 24.

(b) *Isaac* was but a Shadow, and the Offering of *Isaac* was but a Shadow of the Offering up of the Son of God. What an exceeding

(f) In this Chapter is also set down the Fidelity of a good Servant, and care in his undertakings.

Rebecca

Rebecca doth denote such a Woman which expecteth a free Deliverance from all Calamity, and an inheritance of Eternal Life.

Rebecca is a Type of the Church of God, which is the Spouse of *Christ* shadowed in *Isaac*.

Esau followed the Lusts of his Flesh, (a) and contemned his birth-right through worldliness, (b) whereby he lost his Father's Blessing and became a Hater of his Brother. *Jacob* got the Blessing from *Esau* by the Mother's subtilty and counsel.

Jacob was a good Man, endow'd with Patience at his Brother's Rage: Leaving him he went to his Uncle *Laban*, (c) and proved diligent and faithful in his Uncle's service, (d) though ill rewarded by his Uncle, (e) for which Patience the Lord blessed and rewarded him.

The Typical signification of the Patriarch *Jacob*: *Jacob* signifies a Supplanter, and was a Type of *Christ*, who is that Supplanter of *Satan*; he is the Type of a Christian Man, for as he was wrestling with the Angel he obtained a Blessing; so every good Man continually striving with perseverance in Prayer, shall at length obtain an everlasting Blessing: For this Cause was *Jacob* called *Israel*, that is the Prince of God, in that he prevailed with God.

Jacob had two Wives, *Leah* and *Rachel*. *Leah* signifies wearied, and was a Type of the old *Mosaical* Church, for that was oppressed and wearied with the Laws of *Moses*. But *Rachel* signifies a Sheep, and is a Type and Sign of the Church of God in the new Testament.

Leah was nothing so fair, but much more fruitful. *Rachel* was much fairer, yet not fruitful.

Leah was the Mother of *Benjamin*, which signify'd Sorrow.

Rachel of *Joseph*, who was a Type of *Christ*; the Word *Rachel* signifying a Sheep.

(a) Chap. 27.

(b) Chap. 28. *Christ* is promised who is the Ladder, God and Man are joyned together. All Graces by him are given to us, and we

by him ascend into Heaven.

(c) With whom he served seven Years for *Rachel*.

(d) Chap. 29.

(e) Chap. 30. 43.

Eſau ſignifies a Factor, ſo called from Redneſs.

As *Rebecca* had in her Womb two Sons, that is *Eſau* and *Jacob*, one elected, the other reprobated, ſo in the Church there are found two ſorts of People, good and evil, the Evil with *Eſau* persecuting the Church.

Eſau was the elder, yet loſt his Birth-right ; *Jacob* was the younger yet got the Bleſſing.

Eſau hated his Brother *Jacob* by threatening his Death, Chap. 27. becauſe of his Father's Bleſſing, the which forced him to depart, and to ſeek his Fortune in another Country, in *Haran*, with his Uncle *Laban*, yet the Lord bleſſed *Jacob* for his Patience, Chap. 30. ſo that he increaſed in Store exceedingly.

After he returned into his own Country by the Command of God, (a) the Lord alſo bleſſed him with many Children, for he had twelve Sons, of which *Joſeph* was a Figure of *Chriſt* in being ſold by his own Brethren, Chap. 37. for that *Joſeph* prophecy'd by Dreams his Brothers ſhould be his Servants, and bow unto him. His Viſion did ſeem to preſage unto him great Advancement, and that he ſhould obtain the Dominion over them all.

Joſeph was a Type of *Chriſt* divers ways. As *Joſeph's* Coat being of divers Colours was dipped into the Blood of Goats ; ſo *Chriſt* being very God, taking upon him the human Nature, and ſprinkled with the Blood of his Stripes and Wounds, was alſo made changeable, and of divers Colours.

As *Joſeph* was ſent by *Jacob* to ſeek his Brethren, ſo *Chriſt* was ſent by God his Father to ſeek the loſt Sheep of *Israel*, which according to the Fleſh were his Brethren.

As the Brethren of *Joſeph* were ſo great Enemies to him, (b) that they could not diſſemble their Hatred towards him, ſo the *Jews* the Brethren of *Chriſt* persecuted him with Taunts and Stripes yea unto Death, becauſe

(a) Chap. 36. In the Genealogy of *Eſau* it is ſet forth how he was temporally bleſſed, and that his Father's Bleſſing took Place in worldly things.

(b) The more that God ſheweth himſelf in Mercy towards his People, the more doth the Malice of the wicked rage againſt them.

he professed himself to be a good Man, and the Son of the ever-living God.

Its shewed here that *Joseph* was sold unto *Potiphar* in *Egypt*, Chap. 39. yet still the Lord was with him, manifesting that the favour of the Lord is the Fountain of all Prosperity, and the wicked thereby came to be blessed by his Company.

Three things were noted in *Joseph*, viz. Charity, Clemency, and Humility; Charity to his Brethren when they were oppressed with a mighty Famine, (a) for they came into *Egypt* to their Brother unknown for Bread, (b) their Brother there being made Ruler over all *Egypt*, who relieved them with Corn freely: He pardoned the Wrongs that his Brethren had done unto him.

He was humble in not despising his Father and Brethren, though himself were the second Person in *Egypt*, and they but poor Shepherds in *Canaan*, as also for sending for his Father to be Partaker of his Happiness, where he died, praising, blessing, and rehearsing the gracious Benefits and Blessings of the Almighty.

Joseph prospered, being in great Favour in the Court of *Egypt* where *Potiphar* was, (c) where he resisted the Lusts of *Potiphar's* Wife, (d) who grew impudent and outrageous at it: Upon the false Accusation of this Woman, *Joseph* came to be imprisoned, but was after deliver'd by his interpreting of the King's Dream, and then advanced. Chap. 40. 41.

Joseph committed himself and his Innocency to the Providence of God, and patiently suffer'd the Punishment, relying on his God.

Joseph's Brethren being in straits came into *Egypt* to buy Corn, (e) and he being in Power relieved them. (f) He knew them tho' they were ignorant of him; (g) at first

(a) Chap. 42.

(b) *Joseph* knew his Brethren, tho' he was not known by them. 45.

(c) Chap. 39.

(d) Her Flatteries nor Threats had any Power over him, but he still continued firm and constant

to his Virtue. And where there is Incontinency thereunto is joynd Impudence and Craft, as here appears by the Wife of *Potiphar*.

(e) Chap. 42.

(f) Chap. 43. 44.

(g) Chap. 45.

he try'd them, and *Simeon* being, as it were, put in Prison and secured, the other Brethren were sent back to fetch their Brother *Benjamin*: And their Affliction caused them to acknowledge their Faults, which before they had dissembled. At last he made himself known to his Brethren and remitted their Faults.

Joseph afterwards went to his Father *Jacob*, Chap. 47. 48. 49. who was of great Years, declaring his Will to *Joseph* before his Death, so dy'd praising God, and giving a Blessing to all his Sons.

In this Book is set forth first the Creation of the World, Chap. 1, 2, 3, also the Constitution of the Church from the 4th Chapter to the end. We may see the first Man's Happiness in which he was made, then his Misery into which he fell, Chap. 3, then the Propagation of Sin and Punishment thereof. Chap. 4.

The Bible is divided into two Parts, usually stiled the Old Testament and the New. In the Old is contained the Law and the Prophets, the Law is set down and expressed in the first five Books of *Moses* called the *Pentateuch*, being *Genesis*, *Exodus*, *Leviticus*, *Numbers* and *Deuteronomy*. The second Part being the Prophets, followed those five Books.



GENESIS CHAP. XLVI.

Pa. 14.

Joseph meets his Father.



GENESIS 46. Verse 29.

And Joseph made ready his chariot & went up to meet Israel his Father to Goshon: and presented himself unto him etc





EXODUS.



THE Word denotes passing or going forth, (a) which Book doth contain a Narration of the People of *Israel* (b) passing out of *Egypt*.

When the House of *Israel* by God's Command was brought into *Egypt*, they wonderfully increased even from seventy Persons, (such was their Number at their first coming) to many hundred thousands, which caused King *Pharaoh* to repine against them, least they should endanger his Government, laying heavy Burdens upon them, and after he plotted to murder the Male Children, (c) commanding the Midwives at the Hour of Birth to destroy them. As also commanding his own Servants to take the Male Children where they found them, and to cast them into the River, (d) but the more they were vexed the more they multiply'd; (e) whence may be observed, that no Affliction or Tyranny can ex-

(a) This Book treateth of the giving of the Law.

(b) And the Story of the Deliverance of the *Israelites*.

(c) Chap. 114.

(d) Notwithstanding the Labour and Slavery which the *Israelites* endured, yet they decreased not in Number. *Pharaoh* consider-

ing how powerful they might be to his Estate, the Devil put into his Head the Slaughter of the Male Children of the *Hebrews*.

(e) The Time in which the *Hebrews* were oppressed in *Egypt*, a few Years before the Birth of *Moses*.

tinguish

tinguish the Church of *God*; we may also from the wicked People's Cruelty take Notice, that the more *God* bleſſeth his Children, the more doth the ungodly envy them.

But the Malice of *Pharaoh* came miraculoſly to be diverted (*a*) in cauſing him to bring up in his own Court the *Hebrew* Child *Moses*, (*b*) who after proved the Deliverer (*c*) of the Children of *Israel*.

His Mother being fearful of his Deſtruction by reaſon of the Rage of the Tyrant, (*d*) firſt hid him for a ſhort time, after committed him to the Providence of the Lord, placing him in a Basket made of Reeds, ſetting him by a River Side, where King *Pharaoh's* Daughter walking found him, and beholding his Lovelineſs ſo pitied him, that ſhe put him to be nurſed up by his own Mother, wherein was ſeen *God's* wonderful Providence, and cauſed him to be called *Moses* as it were *Extractus* or *Ereptus* taken out of the (*e*) Water.

Moses growing up was after married to the Daughter of *Jethro*, and his Trade of Life was keeping of Sheep; and as he was with his Flock, *Chap. 3.* the Lord appeared unto him in a fiery Buſh, the Buſh burned but was not conſumed, manifeſting unto us, that *God's* Church is not conſumed by the Fire of affliction, becauſe he is in the miſt thereof, repreſenting unto us the Church of *God* which ſhould ſuffer Perſecution, but never ſubverſion.

And the Lord appeared to *Moses*, to ſend him forth to be a Deliverer to his People, for he had made a Covenant before with *Abraham* and his Seed to be their *God*.

The Lord alſo joyned *Aaron* the Prieſt to aſſiſt *Moses*, (*f*) by preaching and working of Miracles, whom the People

(*a*) It pleaſed *God* to frustrate the Execution of the Murder.

(*b*) *God's* Care was great in the performing of his Promise which he made to *Abraham*.

(*c*) *Chap. 2.* See his Birth.

(*d*) We may ſee how *God* deſcends the Wiſdom of the worldly Men, when they rely on their

own Inventions, for by the hands of the dearly beloved Daughter of the Tyrant was that great Prophet taken out of *Nilus*, her Compaſſion was ſo pierced, that ſhe preſerved and foſter'd it as her own.

(*e*) *Chap. 3.*

(*f*) *Chap. 4.*

of *Israel* received gladly, praising *God* in that it pleased him to look upon their Tribulations.

Moses and *Aaron* executed their Office faithfully, in telling of *Pharaoh* the Lord's Will. For Faith overcometh Fear, and maketh Men to be bold in their Vocations.

1. We may take Notice that the first Fathers of the Church were called Patriarchs, as *Adam*, *Abraham*, *Isaac* and *Jacob*.

2. Afterwards they were called Captains, and were so called, as having the Leading of the *Israelites* from out of *Egypt* to the Land of *Canaan*, and these gave Directions in Battel, as here is exprest of *Moses* and *Joshua*.

3. Afterwards they were called Judges, who were such as executed the Judgments of the Lord upon the Enemies of the Church, administering of Justice among the People, such as *Ehud*, *Shamgar*, *Sampson*, *Gideon*, *Samuel*.

4. After stiled Kings, who were anointed of *God*, being placed in Sovereign Rule over the People, such as *Saul*, *David*, &c.

5. After them they were stiled Prophets, such as were inspired of the *Holy Ghost*, and did foretell of the Danger of Sin, and of the Reward of Virtue, being the Interpreters of Divine Mysteries.

6. After which were the Evangelists, who were the Four who wrote the four Gospels of our Saviour *Christ*, so called because their Works contain the glad Tydings of Salvation to all that believe in *Christ*.

7. After them were the Apostles, who were the Twelve chosen Disciples of our Saviour *Jesus Christ*. These have been the several Governments in the Church, from the Creation to *Christ's* Sufferings.

Moses and *Aaron* were faithful in the Execution of their Office, commanding *Pharaoh* to let the People of *Israel* go, Chap. 4. but he was puffed up with Pride, conceiting himself to be as great as *God*, contemning the preaching of *Moses*, saying, who is the Lord that I should hear his Voice and let *Israel* go? Chap. 5. So *Pharaoh* plagued the People of *Israel* with more heavy Burdens, whereupon the People cry out upon *Moses* and *Aaron*, as if they were the Cause of their Afflictions; whereupon *Moses* and *Aaron*

laid it much to heart: For we may observe, that it is a great Grief to *God's* Servants to be accused of *Evil*, especially by their own Brethren, when they do but as their Duty requires. They returned to the Lord, saying, why hast thou afflicted this People? Wherefore hast thou sent me? For since we came to *Pharaoh* to speak in thy Name he hath vexed this People, yet thou hast not deliver'd them.

God then was pleased to renew his Promise of Deliverance of the People of *Israel*, *Chap. 6.* saying, now shalt thou see what I will do unto *Pharaoh*, for by a strong hand shall he let them go, &c.

Moses acquainteth the Children of *Israel* of *God's* Love to them, but they believed him not, by reason of their cruel Bondage, and for anguish of Spirit. We may here take Notice how hard a Thing it is to shew true Obedience under the Crops.

The Lord required *Moses* (a) the second time to go to *Pharaoh*, commanding him to let the Children of *Israel* go, but the Heart of *Pharaoh* was harden'd that he would not suffer them, wherefore *God* plagued him with several Plagues. (*Chap. 7.*) As first he turned the Water into Blood, whereby *Pharaoh* and his had nothing to drink. *God* punishing them by those Waters, in which they had drowned the innocent Children of the *Hebrews*.

After which he sent Multitudes of Frogs amongst them, (*Chap. 8. 2*) at which Judgment *Pharaoh* was a little finitten, and called for *Moses* and *Aaron*, and said, pray unto the Lord that he may take away the Frogs from me and from my People, and I will let the People go; but it was his Fear that caused him to seek to the Servants of *God* for Deliverance. (b) *Moses* and *Aaron* did so, and the Lord was pleased to hear them, where we may note, that in Things of this Life *God* oftentimes heareth the Prayers of the Just for the Ungodly; for the Frogs dy'd in the Houses, in the Towns, and in the Fields.

(a) The Lord gave *Moses* both the Oppressors of his Church. C. 7. Power and Authority to speak to (b) The harden'd Heart of the *Pharaoh*, and the more to strengthen his Faith the Lord assured moved no longer than the Peril him that he would sharply Punish lasted.

Pharaoh

Pharaoh having Reft forgot his Promise, and still harden'd his Heart towards the Children of *Israel*, whereupon God sent a third Plague upon him, by turning the Duit of the Earth into Lice, so as they were upon Man and Beast ; he sent also *Moses* to let him know, that if this would not bring him to be obedient to his Command, he would much more afflict him with Swarms of Flies ; and to let him know that it is God's Hands. (*Chap. 8. 22. 23.*) He was foretold by them that these Afflictions should not hurt God's People : For all this he listened not to the Lord's Command.

So as he sent the fourth Plague among them, which was great Swarms of Flies : *Moses* upon his Request prayed to God this time for a Deliverance, and the Flies ceased, yet *Pharaoh* harden'd his Heart then also.

Whereupon the Lord sent another Plague upon him, which was the Death of Cattel ; yet in all these Judgments God manifested his Blessing upon the Children of *Israel*, that their Cattle perished not, whereby was seen his Heavenly Judgments against his Enemies, (*Chap. 9.*) and his exceeding great favour towards his Children.

For all this *Pharaoh's* Heart was obstinate, which caused the Lord to send a sixth Plague upon him, which was most noysome, even Scabs and Blisters, yet this would not work upon him, which enforced the Lord to send the seventh Plague, even Thunder, Lightning, and Hail, hereupon *Pharaoh* sent for *Moses* and *Aaron* and said unto them, I have now sinned, the Lord is Righteous, but I and my People are wicked, pray unto the Lord for us, and I will let you go.

Moses now conceiving that *Pharaoh* had felt enough of God's Judgments, did yield to his Request, and the Hail ceased, for all this *Pharaoh* sinned against both he and his Servants, when they had their Request they were never the better.

Then had *Pharaoh* from the Lord by the Mouth of *Moses* and *Aaron* another Warning to let the People go, otherwise another Judgment should befall him, yet he listen'd not, so God sent the eighth Plague, which was

Grafshoppers and Caterpillars, (a) then he sent for *Moses* again saying (b) I have sinned against the Lord your God and against you, now forgive me my Sins this once only, and pray unto the Lord your God that he may take away from me this Death only; so *Moses* did, and the Lord listened to his Prayers, yet for all this *Pharaoh* forgot his Promise.

Then God sent a Ninth Plague, which was Darkness, even Darkness that might be felt, saith the Word, (Chap. 10. 21.) so dark that no Man saw another, the which continued for three Days; then would he have had *Moses* to pray for them, but he perceiving the hardness of his Heart, to continue towards the Children of *Israel*, deny'd; wherefore *Pharaoh* threatned *Moses* even with Death, if he should come to see his Face any more.

So the Lord threatned one Plague more, (c) which was, that all the first born in the Land of *Egypt* should dye, from the first born of *Pharaoh* that sitteth on the Throne (d) unto the first born of his Maid Servant that is at the Mill, (e) and all the first born of Beasts: In all which Plagues the Children of *Israel* suffered not, but God had compassion on them, and preserved them, but plagued their Enemies in these sundry Ways as aforesaid. They enraged, and God's Judgment increased, his Justice was seen upon his Enemies, in punishing them for their obstinacy; and his great Mercy manifested in his loving Kindness upon his People, in sparing them at the same time when his Plagues were sent forth.

The Lord after this promised his People their Deliverance and Departure, (f) the Night before which the Lord did institute the Sacrament of the Passover, (g) which was

(a) Chap. 10.

(e) *Pharaoh's* harden'd Heart

(b) *Pharaoh* could confess his Sin, but he could not believe to obtain remission, his Heart was so harden'd.

(c) Ten great Plagues that fell upon the *Egyptians*. Chap. 9.

(d) Chap. 11.

would not be moved till the time as his own first born and the first born of all his Nation perished, and the fear of his own Life.

(f) Chap. 11.

(g) As a Sacrament of the most clean and unspotted Saviour.



EXODUS CHAP. XII.
The first Passover.

Pa. 21.



EXODUS 12. Verse 8.

*And they shall eat the flesh in that night;
roast with fire, and unleavened bread, and
with bitter herbs they shall eat it.*

a Lamb without Blemish. The Lamb was the Sign, the Thing signify'd was the Angel of the Lord that pass'd over the House of the *Israelites*, (a) and struck the first born of the *Egyptians* (b) with sudden Death.

Herein was Typify'd the true pascal Lamb *Christ Jesus*, by whom all the elect People of God are deliver'd from the Bondage of Hell, as these *Israelites* were from the Bondage of *Egypt*, upon the Institution of this Pas-sover.

The continuance of God's Favour was manifested to the People of *Israel* by guiding them by Night with a Pillar of Fire, (Chap. 13) and covering them by Day with a Cloud as they journeyed out of *Egypt*.

Yet still was inveterate Malice seen in *Pharaoh*, so great that it dy'd not, but with the Ruin of himself; (Chap. 14) for he prepared a mighty Army to pursue them, (c) so great as *Josephus* relates, (d) that his Army consisted of Fifty Thousand Horsemen and Twenty Thousand Footmen, besides his Chariots, (e) hoping to be reveng'd on them and to destroy them; but himself, his Malice, and his Army, all perished in that Place, (f) where he thought to have given the *Israelites* the Overthrow, even at the Red Sea. The Waters astonished much the *Israelites*, that there was weakness of Faith in them, notwithstanding their former great Deliverances, (g) they perceiving the *Egyptians* at their Heels and the Sea before them, began to distrust the Power of the Lord, and to fall a mur-

(a) Chap. 12.

(b) The Children of *Israel's* Departure out of *Egypt*.

(c) The Children of *Israel's* Passage through the Red Sea.

(d) *Moses* seeing the People distrustful, perswaded them to be confident in God's Goodness, who never forsakes those that trust in him, Chap. 14. 13.

(e) He called upon God for Succour, so they went forward, Verse 16.

(f) *Moses* obey'd God's Voice and pass'd over in safety, it plea-

sed God to interpose his defence between the *Hebrews* and their Enemies, who were blinded, and the Sea returned to it's force.

(g) Yet when *Moses* prayed to God for help, he was answer'd by God, wherefore cryest thou unto me, speak unto the Children of *Israel* that they go forward, and lift thou up thy Rod, and stretch out thy Hands upon the Sea and divide it; so that the Waters proved a Wall unto them, defending them on both sides.

muring at *Moses*, but he encourag'd them, having a strong Faith in the Lord, knowing that when Dangers are most great, then the Lord's helping hand is readiest to succour, for God deliver'd them by the Hand of *Moses*, who divided the Waters, that they passed through in safety; the *Egyptians* pursued, and in the midst of the Sea were overwhelmed; (a) the Lord by the Waters saved his, and by the same drowned his Enemies.

Hereupon *Moses* and the Children of *Israel* sung Praises unto the Lord, (b) for their great and wonderful Deliverance, (*Chap.* 15.) having recover'd the Banks of *Araba*.

Yet for all these great and signal Mercies and Deliverances of the Lord shewed unto them, they fell to murmuring against him. (*Chap.* 15.) As at the Waters of *Marah*, (c) they being thirsty and the Waters bitter, yet God upon the Prayers of *Moses* was pleased to make the Waters sweet for them: Then marching into the Wilderness they again murmured at *Aaron* for want of Flesh, (*Chap.* 16.) their Bellies being pinched, their Flesh through Frailty murmureth; hereupon the Lord sent them Quails and Manna from Heaven. Afterwards on their Journey they fell to murmuring for want of Water, *Moses* rebuked them, saying, why contend ye with me? Wherefore do ye tempt the Lord? As if he should say, why do ye distrust God? Why look ye not for Succour from him without murmuring? The Lord supply'd them in their wants with Water, that it gushed forth of the Rock. (d) Herein was seen God's Mercy and Man's Ingratitude, which grew so great at last in them, that they forgot the Lord's wonderful Benefits, albeit he had given them the Passover to

(a) In which Overthrow was seen the miraculous Work of God himself

(b) Their Thanksgiving, and Consequences of their Deliverance.

(c) *Moses* taking the Branches of a Tree near a Lake of bitter Water, casting it therein to make it sweet, a Type and Figure of our Saviour, who upon the Tree of the

Cross changed the bitterness of everlasting Death into the sweetness of Eternal Life.

(d) *Moses* with the same Rod which he divided the Sea withal in the sight of the Elders of *Israel*, brought Water out of the Rock, wherewith the whole Multitude were satisfy'd.

be a Sign and a Memorial of the same; sometimes for want of Drink or Meat to content their Lust, and at last they offended grievously by committing Idolatry: (a) And for all these signal Favours shewed to them they grew distrustful of God, and fell to sinning against him, making to themselves a Golden Calf, and worshipping of it for their God. This Corruption they learned from the *Egyptians*, which Idolatry caused the Lord to scourge them with sharp Plagues, (*Chap. 32.*) and three Thousand of them were slain with the Swords of their own Brethren, that by his Corrections they might seek to him for Remedy, and earnestly repent them of their sinning against him.

Moses was gone up into Mount *Sina* when this Idolatry was committed, (*Chap. 20.*) there to receive the Law which was given in Thunder and Lightning, (b) in which Law is set forth unto us what Duties are requir'd from us, and what Sins are forbidden in us.

So that the Love of God was still towards them in their Preservation, shewed in his Words and Law, (c) both concerning the manner of serving him, (d) and also the Form of Judgments, (e) and evil Policy, to the End (*Chap. 21. 22.*) they should not have served him after their own Inventions. The Law was given in Thunder and Lightning, (f) and the Mount itself trembled exceedingly

(a) They had many Backslidings from the Truth to the idolatrous Superstitions of the neighbouring Nations; as the Reliques of the *Egyptian* Idolatry in the Golden Calf, and often murmuring notwithstanding God's great Mercies shewed them.

(b) These Laws were not imposed as a Burden but a Blessing, that God may be truly served, that the innocent may be defended, that Right may be done to all from all, that all may enjoy the Fruits of their own Labour, that by Justice, Order, and Peace we might live the Lives of reasonable Men, of civil Men; for

by the breach and neglect of these Laws all Inconveniencies will happen.

(c) God gave them moral Laws, *Chap. 20.*

(d) Judicial Laws, 21, 23.

(e) Ceremonial Laws, 25. 26.

(f) It pleased God to give to *Moses* a Law to govern that great Multitude which he conducted as a North Star to the Haven of Eternal Life, to remain a lasting Book of his excellent Will in the Church, that the Priests and People might have till the coming of *Christ*; that these Children of *Israel* being amongst an Idolatrous People, might be without Excuse

the Lord using these fearful Signs that so his Law might be had in great Reverence, and his Majesty the more feared. In this Law is required chiefly that we should love the Lord with all our Hearts, (a) and our Neighbours as ourselves. The Lord gave them after this moral and judicial Law, (Chap. 20.) the Ceremonial Law, that so nothing should be left to Man's Invention, unto all which the People promised Obedience.

Afterwards the Lord called *Aaron* and his Sons unto the Priesthood, (Chap. 28.) setting them apart for that holy Function.

The Lord also instructed *Bezaleel* and *Aholiab* in the Knowledge of Handicrafts for the furnishing of the Temple of the Lord, (Chap. 36.) in which Buildings the People were exceeding forward, (b) manifesting a good Will to serve the Lord with their Temporal Goods.

For a Description of this Temple for God's Worship we may read at large in *Iosephus*.

And as for the spiritual Meaning thereof, this terrestrial Temple was partly a Figure of our Saviour Christ, and partly of his Church; for when the Son of God suffer'd the Temple of his holy Body to be destroy'd, and was risen again from the Dead, then he rais'd up to us the Christian Church, which is the true Spiritual House, and Temple wherein God dwelleth.

It was founded on white Marble Stones, denoting *Christ* the right white Marble Stone, which is without Spot.

The Gold and precious Stones in the Temple do signify the Deity of *Christ*.

The *Cedar*, *Cyprus* and *Olive Wood*, was neither subject to Putrifaction, nor to be devoured with Worms; so the Human Nature of *Christ* was subject to no Corruption nor Putrifaction.

It was a Figure of the Heavenly Glory, and of the everlasting Life to come, where the Angels and Cheru-

(a) There was the Law of Nature before, and they had many good Precepts from God before this written Law.

(b) Here may be seen in several

Chapters following the readiness of the People in serving God with their Goods, and in their adorning and beautifying the Temple for the worshipping of God.

bims being ingraved and pictur'd, do represent the Congregation of the blessed Angels and Saints.

The two Cherubims placed on the Mercy Seat, (*Chap. 37.*) signify the Old and New Testament.

And as their Wings touched one another, so the Old and New Testament are joyned together, the End of the one the Beginning of the other, the one continued to the End of the first World, the other shall continue to the End of the second. And both had relation to *Christ*, to whom the Ministry of God was committed.

The Golden Door of the Temple doth set forth *Christ* to be the Door of Life, by which we must enter into Eternal Happiness.

The Vail of the Temple signified the Son of God, *Jesus Christ*, hanging upon the Altar of the Cross, as the true Vail that is put between God and us, shadowing with his Wounds and precious Blood the Multitude of our Offences, that so we may be made acceptable to his Father.

The Ark of the Covenant (*Chap. 25, and 37.*) represents as well our Saviour *Christ*, as the Hearts of the faithful.

The Tables of the Law move us to mutual Love and to new Obedience.

The Mystery of the Golden Altar compassed about with a Crown of Gold, represents the Unity of the Humanity and Deity of our Saviour.

The Mystery of the Golden Candlestick signifieth *Christ*, (*Chap. 25, and 37.*) and the Ministers of the Church *Christ* the Foundation; the Teachers are the Branches by whom *Christ* inlighteneth his Church with the sound and incorruptible Doctrine of the Gospel. And as all the Branches were united into the Body of the Candlestick, so every Minister and faithful Child of God ought to be united into the Body of *Christ* without Dissention or Separation.

The Lights and Lamps do admonish all godly Ministers to a diligent Care, lest the Light of God's Divine Word should be diminished or abolished, but be purged and preserved.

The

The Golden Table whereon the Shew-Bread stood, (*Chap. 37.*) signifies the Ministry of the Gospel.

The Bread that's set before us is *Christ*, (*a*) that Bread which descended down from Heaven, and is mystically offer'd unto us in the Sacrament of the Lord's Supper.

The Mystery of Oblation and Sacrifices of the Old Testament were Types and Figures of our Saviour; that as they were slain for the Performance of the Ceremonial Law, so *Christ* for the Salvation of Man was slain, and made a Free-will Offering, by whose Blood and Mediation the Sins of Man are pardoned, and he made capable of Eternal Life.

The half Shekel mentioned that was to be given by the People that passed in, (*Exodus 30. 13.*) was one Shilling Three Pence.

A Talent of fine Gold mentioned *Exodus 37, 34.* is four Thousand five hundred Pound.

The Hundred Talents of Silver (*Chap. 38. 27.*) to cast the Sockets of the Sanctuary was three Hundred seventy five Pounds a Socket, in all reckon'd thirty seven Thousand five hundred Pounds.

The twenty six Talents mention'd, and the three Hundred and seventy Sheckles, was in the whole valued at 130,596 *l. 5 s.*

The Sickle is reckon'd to be two Shillings fixpence, Ten Sickles is reckon'd twenty five Shillings after the weight of the Temple.

An Omer, mention'd *Exodus 16. 32.* with us is reckon'd a Quart and Gallon.

Where it is said in Chapter the 29th you shall present upon the Altar two Lambs, &c. to each Lamb a Tenth Part of an Ephah, being five Quarts and half a Pint, with the fourth Part of an Hin, that is four Pints.

But concerning Coins that may be met with in Scripture take this Rule: If you have any Number of Drachmas, divide them by Eight, (*b*) and the Production will be English Crowns according to *Budeus*.

(*a*) All which do demonstrate to us, that the Temples of God, those publick Places appointed for God's Worship should be decently kept with Dignity and Respect.

The Rule for Drachmas.

An hundred Drachmas make a Mina, which is about twelve Crowns or three Pounds Sterling.

The Mina multiply'd by Twelve, (a) the Production is Crowns, or a Mina of the Temple.

One Hundred twenty five Minas makes a Talent, so that multiply 125 by Twelve, and the Production will be 1500 Crowns, which makes a Talent.

The Talent multiply'd by Twelve the Production is Crowns, (b) for 125 Minas being multiply'd by Twelve makes 1500 English Crowns which is a Talent, and 3000 Crowns is two Talents.

Observe this, that if you chance to read of any Talent, Mina or Sickle in the Scripture, whereto there is not an Addition of the King's Talent or the Talent of the Temple, you may then presume that it is the common Talent.

(a) The Rule for Minas.

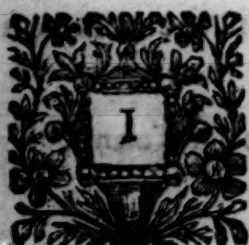
(b) The Rule for Talents.



LEVITICUS



LEVITICUS.



In this Book is set down the Duty of the Levites, (a) and therefore it is so called *Leviticus*. Their chiefest Duty was to sacrifice either Things of Life, as Bulls, Lambs, &c. or without Life, as Oil, Flower, &c. These Sacrifices were by the Priests offered up in the Temple as the Lord had declared, (*Levit. 1.*) giving them Instructions therein.

For the Lord being mindful of his blest'd People, would not that they should have any occasion to trust either in themselves or others for lack of temporal or spiritual Things, wherefore he instituted divers kinds of Oblations and Sacrifices, (b) which was the chief Duty of the Levites.

Which Sacrifices were to assure the People (c) (if they were offered in true Faith and Obedience) of the Forgiveness of their Iniquities.

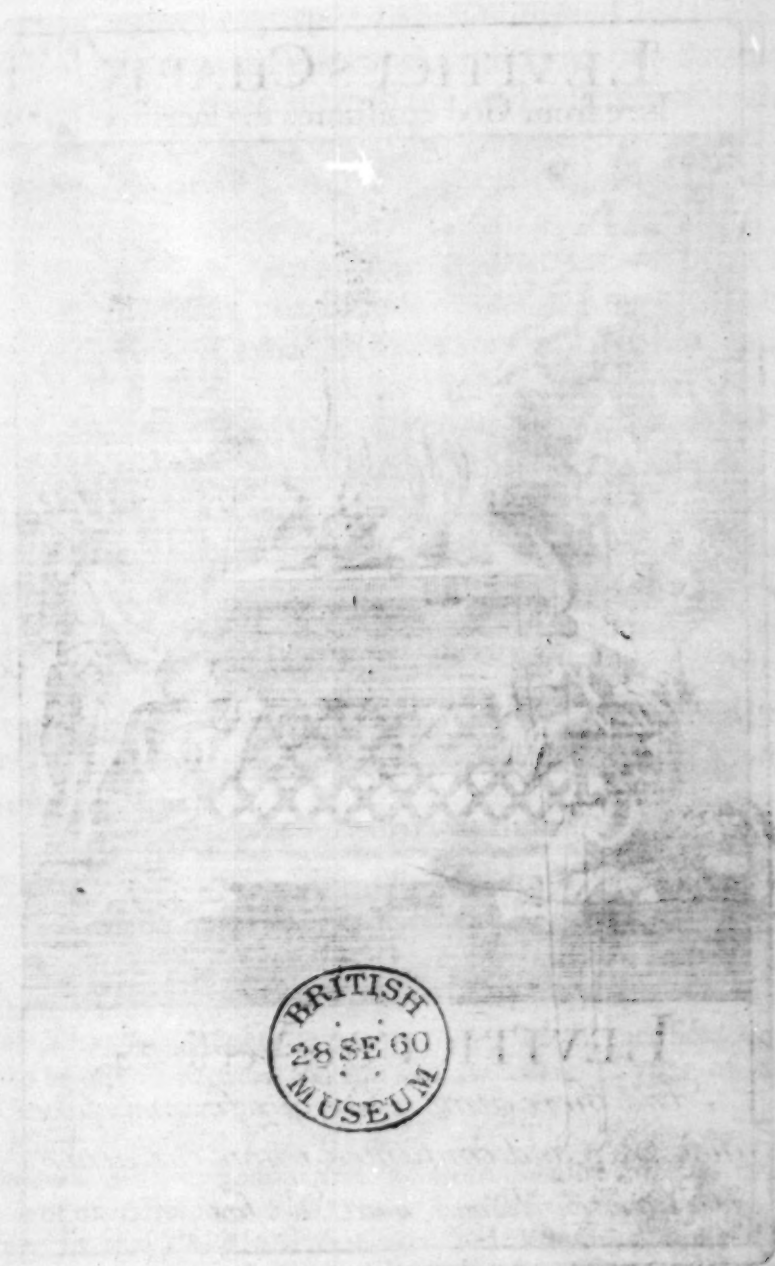
(a) Herein is treated first of Sacrifices, then of Sacred Persons.

(b) Their Sacrifices were such Oblations wherein the Things offered were in whole or part consumed in Divine Worship, for the most Part by Fire or shedding of Blood; these were Burnt-Offerings, Meat-Offerings, Peace-Offer-

ings, Sin-Offerings, Trespass-Offerings, Offerings of Consecration, Cleansing and Expiation.

(c) By such Sacrifices are declared that the Wages of Sin is Death, and that without the Blood of *Jesus Christ* the innocent Lamb, there can be no forgiveness of Sins.

The



LEVITICUS CHAP. IX. Pa. 29.
Fire from God consumes the sacrifice.



LEVITICUS 9. Verse 24.
*And there came a fire out from before
the LORD, and consumed upon the altar
the burnt offering, and the fat etc.*

The Lord commanded *Moses* to speak unto the Children of *Israel*, and to direct them how to offer their Sacrifices up unto him, as in the first Chapter.

These Sacrifices were to be ministred in the Temple, (a) and they were Types and Figures of our *Saviour Jesus Christ*, that as they were slain and offered for the performance of the Ceremonial Law, even so was *Christ* slain, (b) and offer'd up upon the Cross for the Salvation of Man.

There was a Command given that the *Israelites* should not eat of the Fat nor Blood, (*Chap. 3.*) by eating Fat was signify'd to be Carnal, (c) and by eating Blood denoted Cruelty.

The *Israelites* and the *Christian* Sacrifice do well agree, (d) for as theirs was washed with Water, so ours should be washed with the Tears of Repentance; as theirs was to be seasoned with Salt, (e) so ours is to be seasoned with the Truth of a good Conscience; (f) as theirs was to be without Blot or Blemish, so ours should be without Hypocrisy of Heart; (g) and that by these Sacrifices and Ceremonies is shewed, (h) that without the Blood of *Jesus Christ* who was the innocent Lamb, there can be no Forgiveness.

(a) *Moses* declareth that he taught nothing to the People but what was from God, and they were to offer of no other sort but of those which were commanded.

(b) The *Jewish* Burnt-Offering was to be offer'd between the Sun's Declension and Sun-set, as about the Ninth Hour saith *Lira*, *post declinationem Solis*, as about three a Clock of our Afternoon their Ninth Hour, so that *Christ* our *Saviour* the great Antitype of the Pascual Lamb, dy'd between the two Evenings the Ninth Hour.

(c) In these 7 Chapters are set forth the several Offerings, as the Burnt and Meat-Offerings, and Peace-Offerings, &c.

(d) Chap. 9. *Aaron* having en-

ter'd into the Possession of the Priesthood offereth the four chief Sacrifices, the Burnt-Offering, Sin-Offering, Peace Offering, and the Meat-Offering.

(e) Those Sacrifices under the Law were Types of Spiritual Things.

(f) The Expiatory Sacrifices were Shadows of an invaluable Sacrifice, *Jesus Christ*.

(g) What was Typically taught in the Law of *Moses*, is now plainly deliver'd to us in the Gospel.

(h) We are to offer up fervent Prayer instead of Incence, to take away all Superfluity of Naughtiness instead of circumcising the Foreskin.

And

And to declare the Lord's Justice and Vengeance against those that went on according to their own Inventions, (a) he sent Fire from Heaven upon *Nadab* and *Abihu*, which consumed them, (*Chap. 10.*) to shew that he will be served and worshipped according as he hath appointed; for they broke the Rule that the Lord was pleased to prescribe, by Offering with strange Fire, who were therefore punished by Fire from Heaven.

The Lord also prescribeth in this Book Moral and Ceremonial Laws; what they should do, what Beasts they should offer and eat, what Diseases were to be avoided, what order they should take for all manner of Filthiness to cleanse and purge it; (*Chap. 14 15.*) and Moral Laws prescribed such as do concern Uprightness and Integrity of Life, as at full set down in the Nineteenth Chapter, wherein is a Repetition of sundry Laws and Ordinances, as to fear the Lord and observe his Sabbaths, (c) to honour our Parents, to serve the Lord as he hath prescribed, and that freely and not by Compulsion; to remember the Poor in Times of Plenty, when we reap the Labour of our Profits, not to take the Gleanings from the Poor, not to steal, deal falsely, or to lye, not to curse the deaf, nor to lay a stumbling block before the blind.

Not to wrong the Poor, nor to regard the Person of the Mighty in executing of Judgment. Not to be Slanderers, Backbiters, or Quarrel-pickers by telling Tales. Also all smoothing, dissembling, and Hypocrisy is forbidden in this Chapter. As also not to use Revenge, but to deal as we would be done by. Not to use false Weights or false Measures.

Not to offer our Children to *Molech*, that is any kind of Idol. This same *Molech* was an Idol of the *Ammonites*.

(a) God will punish those who serve him otherwise than he hath commanded.

(b) The Law of *Moses* hath three Parts, Moral, Ceremonial, and Judicial.

(c) The Law is a Doctrine which

was first put into the Minds of Men by God, and afterwards written by *Moses*, or by him repeated, commanding Holiness and Justice, promising eternal Life conditionally.

The

LEVITICUS.

32

The Lord promiseth his Favour and Blessing to such as keep his Laws, (*Chap. 26.*) but threateneth his Curse upon such as transgress.

The Blessings were Peace, Plenty, abundance of earthly Things, Victory over the Enemies, Fruitfulness, the increase of the Womb: But on the other side if we transgress, he will send upon us Fearfulness, Consumption, the burning Ague, Destruction upon us by the Enemy, Scarcity, Famine, Servitude, Sicknes, &c. as we may read in the same Chapter.

As there can be neither Foundation, Building, nor continuance of any Common-Wealth without the Rule, Level, and Square of Laws, so it pleased God to give thereby unto *Moses* the Means to govern that Multitude which he conducted, to make them victorious in their Passage, and the better to establish them.

The Divine written Law may be reduc'd into these Parts. 1st. The Dignity and Worth of the Law. 2d. The Majesty of the Law-giver. 3d. The Property and Peculiarity of the People receiving it. 4th. The Efficacy and Power thereof. 5th. The Differences and Agreement of the Old and New Testament. 6. The End and Use of the Law. 7th. The Understanding of the Law. 8th. The Duration and Continuance thereof.



NUMBERS



NUMBERS.

SO called *Numbers*, because of the diversity and multitude of Numbrings which in this Book are chiefly contained, (a) for in this Book are the Children of *Israel* number'd, for a Collection towards the Building of the Tabernacle.

Moses and *Aaron* with the Twelve Princes of the Tribes of *Israel* (*Chap. 1.*) were commanded by the Lord to number the People (b) that were fit to go to War : But the Levites were exempted, being set a-part for the Service of God, for the Use of the Tabernacle. They were also number'd (*Chap. 8.*) (besides the Collection for the Temple) for a Division of the Land of *Canaan* among the twelve Tribes.

This Land being conquer'd by *Joshua* was possessed by the *Israelites*, (c) and divided into three Provinces, *Galilee*,

(a) This Book treats of Laws political that were occasion'd by mustering of the People for their Journey to *Canaan*. *Egypt*. This great Army was divided by *Moses* into four Batalions, each of which contained the Strength of three whole Tribes.

(b) The Number was 603,550 able Men for the Wars, besides Women and Children, and Strangers which follow'd them out of *Canaan* was a dark Type of the Glory of Heaven, which the Lord hath promised to reward the faithful Followers of himself withal.

Samarita



NUMBERS CHAP. XIII. Pa: 33.
The cluster of grapes brought from Canaan.



NUMBERS 13. Verse 23.
*And they came unto the brook of Eshcol, &
cut down from thence a branch with one
cluster of grapes, & they bare it between two, and*

Samaria, and *Jury*, wherein we may see the Order and Government, which ought to be in every Commonwealth.

The Lord did not straitway bring the People of *Israel* after their Departure out of *Egypt* into the promised Land of *Canaan*, but led them to and fro for the space of forty Years, to try their Faith, because they should learn not to put their Trust in worldly things, but to rely and depend on the Lord.

Which Tryal did discern who were Hypocrites in God's service, (a) and who were not ; for many used Religion only to serve their turn, and when they lacked any thing they murmured, and despised those whom the Lord had appointed over them, by reason whereof they provoked God's heavy Judgment upon them, (*Chap. 11.*) for the Lord consumed with Fire the utmost Part of the Host.

Aaron and *Miriam* also murmur and grumble against *Moses*, for which *Miriam* was stricken with a Leprosy, (*Chap. 12.*) but by the Prayer of *Moses* she was healed.

After which *Moses* sent certain Men (who were Rulers over the People) to search and spy out the Land promised, (b) who went according to Command, and returned, certifying *Moses* that it was a rich and plentiful Country, (*Chap. 13.*) that it flowed with Milk and Honey, Grapes, Pomgranates, and Figs ; yet, said they, the People be strong that dwell therein, and mighty. (c) This Relation caused the People of *Israel* to fear, and also to murmur, and to distrust the Lord's Promise, (*Chap. 14.*) yet *Caleb* and *Joshua* encouraged the People.

Caleb signifies an hearty Man, or a Man after God's own Heart, (d) one that loves his Neighbour with all

(a) Their Journey is set out by a Story of the People's murmuring.

(b) *Moses* sent twelve Discoverers into the Territories of *Canaan* to inform themselves of the fertility and strength of the Country.

(c) They were Rebellious and Ungrateful after so many Deliverances and Benefits received, and so many Miracles wrought, setting

light by all. This was the 10th Insurrection and Rebellion which they had made since God delivered them from the slavery of the *Egyptians*.

(d) The Lord approved of *Caleb*, accepting his faithful Service in the Testimony which he gave of the good Land ; he files him my Servant, he hath followed me fully.

His Heart, taking his Name from an hearty and singular Attention, whereby he forgiveth his Neighbors.

For the Typical signification of his Name, as this Man won *Hebron* in the 29th Year of his Age, and put to Death the three Sons of *Anak*, terrible Giants; so *Christ* the Son of God conquer'd Hell, and those three mighty Giants incident unto it, the Sons of *Satan*, *Sin*, the *World*, and *Death*.

Joshua signifies Saviour or Defender, and did Typically represent our Saviour *Christ*, (a) that as this *Joshua* brought the Children of *Israel* through *Jordan* into the Land of *Canaan*, so *Jesus Christ*, the true *Joshua* and Saviour of the World, through that *Jordan* of Baptism bringeth us into that Place of Promise, Eternal Life.

The Multitude were much enrag'd against these two Servants of God, (*Chap. 14.*) insomuch, that they would have stoned them. (b) The Lord hereat was highly displeased and provoked, saying, How long will this People provoke me? How long will it be e'er they believe me?

For all the Signs that I have shewed amongst them, I will smite them with the Pestilence and destroy them.

But compassionate *Moses* earnestly entreated the Lord for them, and pacifieth the Lord by Prayer: We may observe, how that the Prayers of the faithful will avail much.

After this the People would enter into the promised Land contrary to the Way (c) and Will that the Lord had promised. They would go up without the Command of God, whereore they were smitten by their Enemies the *Amalekites* and the *Canaanites*.

Then *Korah*, *Dathan* and *Abiram*, with their Accomplices, rebell'd against *Moses*, usurping upon them the Priest's Office, saying, ye take too much upon you, seeing

(a) The Lord promised *Joshua* that he should enter into the promised Land together with *Caleb*.

(b) It is the Lot and Condition of God's People to be persecuted by the Multitude.

(c) They did contrary to God's Command undertake the Entrance of themselves, and ran headlong, so they were set upon by the *Canaanites* and the *Amalekites* and the greatest part slaughter'd.

all the Congregation is holy every one of them, wherefore then lift ye yourselves above the Congregation of the Lord? (*Chap. 16.*) meaning (as now a Days) all are alike holy, therefore none ought to be preferred above others, reasoning against God's Ordinance; but behold their Punishment, the Earth open'd that was under them and swallow'd them up with their Families, and all that were with *Korah*.

So strangely did the Lord punish them that they perished; here we are warned that none do presume above their Vocation. The next Day the People fall to murmuring again against *Moses*, wherefore the Lord smote them with a noysom Pestilence, insomuch, that there dy'd of that Plague Fourteen Thousand and Seven Hundred, (*Chap. 16. 49.*) besides those that dy'd in the Conspiracy of *Korah*.

Afterwards the Lord did convict their Rebellion, by proving the House of *Levi*, which was only chosen for the Priesthood, even by a Miracle, which was *Aaron's Rod*, amongst the twelve, that was put into the Tabernacle for the Twelve Tribes of *Israel*, which did bud and blossom, and bear Fruit, (*Chap. 17.*) to declare that the Lord did chuse the House of *Levi* to serve him in the Tabernacle, and to be fruitful in their Places.

Aaron's Rod flourishing with blossoms signifies the Delight and Sweetness of the Gospel, and the Glory of our High Priest *Jesus Christ*, of whom *Aaron* was a Type.

The People also fell to murmuring another time against the Lord for lack of Water, and *Moses* and *Aaron* prayed to the Lord, and he sent Water forth of the Rock, that they and their Cattle might drink; (a) the Lord sought to win them unto him by his Blessings multiply'd upon them, and to cause them to rely upon him in the times of their Distress.

After which the Lord gave them great Victories, even over nine several Princes, (*Chap. 22.*) viz. over *Aram*, King of the South *Cananites*, over *Og*, King of *Bashan*, over *Sibon*, King of the *Amorites*, over *Balak*, the King of *Moab*

(a) They were in the Sight of God and murmured. the Land of Promise, yet distrust-

and over *Evi, Rekem Zur, Hur, and Reba* King of *Midian*. *Josh.* 13. 12.

Balak sendeth for *Balaam* to curse the People of *Israel*, (a) but behold God's Care over them, for he said unto *Balaam*, do not thou curse the People, for they are blessed. (*Chap.* 22.) God admonishing him hereby not to condescend to the King's wicked Request; yet *Balak* spared not to entice *Balaam* to do that wicked Act, saying, I will promote thee unto great Honour, and do whatsoever thou sayest unto me, come therefore I pray thee curse me this People: Seeking hereby to further his wicked Enterprize, but *Balaam* answer'd, if *Balak* would give me his House full of Silver and Gold I cannot go beyond the Word of the Lord, but now I pray you tarry here this Night that I may know what the Lord will say unto me more herein, so that he seemed to be moved with Covetousness, (b) and because he tempted God to enquire of him contrary to his Will and Command, he was met with; for as he rode upon his Ass, the Angel of the Lord stood in the Way to be against him; the Ass seeing the Lord, turned out of the way, *Balaam* smote his Ass to turn her in again, the Ass seeing the Angel lay down and spoke, saying unto her Master, why hast thou smitten me? (for the Lord who is all powerful had given the Ass Power to speak) Then the Lord open'd the Eyes of *Balaam* that he saw him standing in the Way with his Sword drawn, then he bowed himself, and fell flat on his Face (c); but the Angel of the Lord rebuked him for the Corruption of his Heart, and now he acknowledg'd his Fault, and protested

(a) Forfearing to contend with *Moses* by Arms by the Examples of *Sidon* and *Og*, he hoped by the help of *Balaam's* Cursing or Incantments to take from them all Strength and Courage, and to cast on them some pestilent Diseases.

(b) Covetousness had now blinded his Heart.

(c) Though *Balaam* at the first moved by the Spirit of God bless'd *Israel* contrary to the Hope and

Desire of *Moab*, yet being desirous in some sort to satisfy him and to do him Service, he advis'd *Moab* to send *Midianitish* Women among the *Israelites*, hoping by them, as by fit Instruments of Mischief to draw them to the Idolatry of the Heathens; but in the end he received the Reward of his falling from God, and of his evil Counsel, and was slain among the rest of the Princes of *Midian*, *Chap.* 31.

that

that he would speak nothing but that which the Lord should put in his Mouth; (*Chap. 23.*) so instead of cursing he bless'd the People of *Israel*.

After this *Balaam* prophecy'd of the great Prosperity that should befall the Children of *Israel*, he also prophecy'd of the coming of *Christ*. (*Chap. 24. 17.*) There shall come a Star out of *Jacob*, and a Scepter out of *Israel*, &c.

Yet for all these Mercies, the People fell to sinning by committing Fornication with the Daughters of *Moab*, (*Chap. 25.*) which caused God to send a Plague amongst them.

Now the Lord commanded *Moses* to number the Children of *Israel* in the Plain of *Moab*, (as they came near to the promised Land) all from twenty Years old and upwards, (*Chap. 26.*) which Number appeared to be Six hundred and one Thousand seven hundred and thirty.

The Lord to avoid all Controversies that might arise among the People, taketh away all the occasions, and divided among all the Tribes both the Land which they had won, and that also which he had promised to give them.

But first the Land of Promise was shewed unto *Moses*, (*Chap. 27.*) and he pray'd to the Lord for a Ruler over the People, such a one that might do his Duty aright, whereupon the Lord appointed *Joshua*, the Son of *Nun*, to be their Governour. They had not a Possession of the promised Land in *Moses's* Days, but in the Days of *Joshua*.

Thus the Lord was pleased even for the space of forty Years to detain the People of *Israel* from the promised Land to try their Faith, as also by fitting them sometimes by Crosses, sometimes with Blessings, that in the end they might appear Heirs of so blessed an Inheritance.

God had determin'd to give the Land of *Canaan*, to the People whom he had chosen in his Presence, shewing the greatness of his Mercy towards such as follow him, to whom he gives Lands and Heritages. And on the other side to shew his Ire against Sinners by the Punishment he shewed the *Chaldeans*.

The Six Hundred and odd Thousand which came out of *Egypt*, (*Moses*, *Joshua*, and *Caleb* excepted) dy'd in the Wilderness, so that the stubborn and careless Generations were worn out, and the promised Land bestowed on their Children, which were increased to 600,000 and upwards.

Besides the double Fault both of refusing to enter the Land upon the Return of the Discoverers, and the Presumption then to attempt it when they were countermanded, they had committed that horrible Idolatry of worshipping *Moloch*, and the Host of Heaven, as *Amos* mentions, *Chap. 5*.

Fearful was the Event of that Mutiny of *Korah*, *Dathan*, and *Abiram*, who, for their contempt of God and his Ministers, were some of them swallow'd up alive, and by the Earth opening her Mouth devoured: others even Two hundred and fifty, which offered Incense with *Korah*, were consumed with Fire from Heaven, and Fourteen Thousand Seven Hundred of their Party which murmured against *Moses* stricken dead with a sudden Pestilence, one of the greatest Marvels and Judgments of the Lord that was shewed in all the time of the Government of *Moses*, a Warning to those who would have usurped Ecclesiastical Authority.

It is to be observed (*Numbers 20*.) how the People murmured against *Moses*, neither the Punishments by Fire from Heaven, nor the devouring by the Earth swallowing up many, nor the fearful Pestilence, nor the Love or Wrath of God could prevail with this People, but they repent still and then repented of their changed Estates, casting ungratefully on *Moses* all their Misadventures, though they were in sight of the Land promised, yet they trusted not God's Promises but slighted his Judgements; yet God's Mercies were without End shewed them.

The Lord perceiving also a kind of Diffidence at last in *Moses* and *Aaron*, (*Numb. 20*.) permitted neither of them to enter the Land promised.

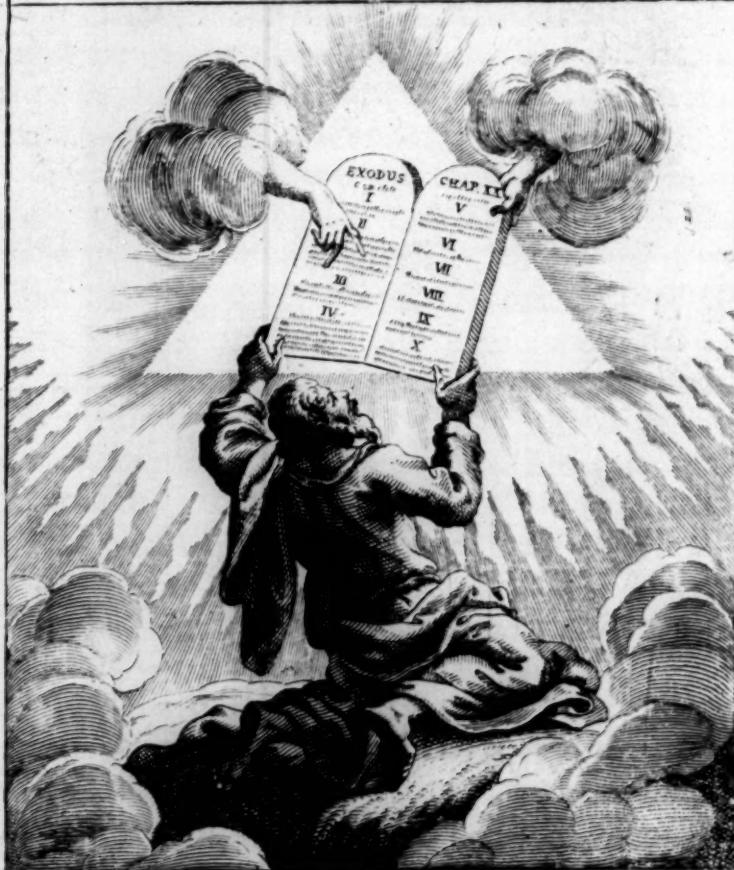
ne
'd
efs
e-
oo
er
he
n-
ry
os
a-
nd
ve,
ers
th
r-
ch
en
of
n-
ve
le
oy
l-
ve
ut
ed
d-
o-
ed
d
ft
of
n



EXODUS CHAP. XXXI.

Pa. 39.

Moyſes receiveth the two Tables.



EXODUS 31. Verſe 18.

The Lord gave unto Moſes, when he had made an end of communing with him upon mount Sinai, two tables of teſtimony etc.



DEUTERONOMY.



IN this Book of *Deuteronomy* is contained another Repetition of the Law, (a) because most of them were dead to whom the Law was first given. (b) The Book is a Commentary on the Ten Commandments. The Word signifieth a second Law, (c) so called *Deuteronomy*, because the Law which God gave in Mount *Sina* is here repeated, (d) as though it were a new Law.

In this Book is the wonderful Love of God set forth towards his Church ; for albeit through their Ingratitude and sundry Rebellions against the Lord for the space of forty Years, they had deserved to be cut off from the Number of his People, and for ever to have been deprived of the use of his holy Word and Sacraments ; yet he did ever preserve his Church for the calling upon his Name, wherefore he bringeth them into the Land of *Canaan*, destroy'd their Enemies, giveth them their Country, Towns and Goods, and exhorteth them by the Example of their Fathers, (whose Infidelity, Idolatry, Murmuring and Rebellion he had most sharply punished) to fear and obey the Lord, to embrace and keep his Law.

(a) The Repetition of the Law.

(b) How the People are prepared to receive the Law. Chap. 1. to Chap. 4.

(c) Herein was a Rehearsal of God's Blessings in peace.

(d) Wherein is set forth their good Success. Chap. 2 and 3.

40 DEUTERONOMY.

In this Book they were to observe two Things, first not to, add to it, nor take from it, secondly not only to learn it (*Chap. 4.*) but to teach it also to their Posterity, and to practise it.

Herein also are Threatnings against such as forsake the Law of God, (*Chap. 5.*) which Law is by *Moses* repeated unto the People.

Amongst other Favours there is one extraordinary one in this Book mention'd, that the Lord shewed to the Children of *Israel*, that in the forty Years space the Garments of them never waxed old, so that by his Power and Providence he would be known to be their God, and they his People.

By his Word he would govern his Church, (*Chap. 6.*) and by the same they should learn to obey him; by his Word he would discern the false Prophets from the true, Light from Darkness, Knowledge from Ignorance, and his own People from all others, teaching them thereby to refuse, (*Chap. 8.*) and to detest, yea to destroy and abolish what soever is not agreeable to his holy Will; to serve God in the sincerity of their Hearts, and that it is not enough to hear the Word, but to express it by a good Example of Life.

Moses had a care of his Duty, and admonisheth the People of, Unthankfulness, to cast away the Pride of their Hearts and putteth them in remembrance of their former Sins, (*Chap. 9. 10.*) and proveth that by the length of time their Rebellion was great and intollerable.

They were also counselled when they were once settled in *Canaan* to beware of unthankfulness, lack of Charity, and Presumption; for they were apt to enjoy the Fruits of the Earth, and not praise the Lord for them. For to receive the Benefits of the Lord and not to be thankful, is to condemn God in them.

They were apt to give Glory to themselves, and not to the free Mercy of the Lord, they were forewarned of uncharitableness, in having abundance not to shut up their Hands against the Poverty of their Brethren.

Many

DEUTERONOMY. 41

Many Vices are here also forbidden, and many good Exhortations and Instructions, (*Chap. 15.*) as not to be cruel even to brute Beasts, not to be double hearted, nor to halt between two Opinions, figured unto us by the Garments of Linsey Woolsey, not to bear false Witness, &c. Taught also not to retain the Wages of the hired, and not to take any thing whereby another getteth his living to pledge or pawn. Several Promises in this Book are set down, (*Chap. 28.*) to those who obey the Commandments; and Threatnings denounced to such as disobey. To every State and Degree is appointed his Duty and Charge, as well how to live in the Fear of God, as to nourish Friendship towards our Neighbours.

Here in this Book is treated also of Offerings and Sacrifices, (*Chap. 17.*) of the Priests due, (*Chap. 18.*) and the Levites Portion. Several other Precepts and Directions for the whole Course of Man's life, (*Chap. 21, 22, 23, 24 &c.*) are in this Book set forth unto us.

Moses being well stricken in Years prepareth himself to dye, (a) and delivereth the Law to the Priests, (*Chap. 31.*) requiring them to read it to the People; he also foretelleth the People of their Rebellion after his Death.

We may observe also in this Book, that *Moses* never enter'd into the Land of *Canaan*, only he had a sight of it, which was by God's Command to go up to the Mountain of *Abarim*, which is in the Land of *Moab*, that is over against *Jericho*, there to behold the Land of *Canaan*. (*Chap. 33, 34.*) Thus having a sight of it he departed this life, and the Reason of this was his Sin of distrust of the Lord's Power, (*Chap. 32.*) which he also with the Children of *Israel* committed at the Waters of *Meribah*. But before his Death he blessed all the Tribes of *Israel*, declaring to them that there is no God like unto their God, (*Chap. 33.*) nor any People like unto his People.

(a) *Moses* now having lived 120 Years, made known his weakness of Body and Unableness of Travel, and that he was forewarned of his Death by the Spirit of God, and hastened to settle the Government in *Joshua*.

42 D E U T E R O N O M Y.

In whose life we may take Notice of his Boldness in his Office, who feared not to speak the Truth to great Men, of his Zeal in the Lord's Cause for the repressing of Vice, and of his Faith in his End. (*Chap. 34.*) He was One Hundred and twenty Years old when he dy'd, (a) yet says the Text; his Eyes were not dim, nor his natural force abated.

It is story'd, that when the Lord establish'd a Government in the Land of the *Egyptians*, he gave them not Kings at first to govern, but Dukes to defend them, as this *Moses* was, and *Gideon*, *Jephtha*, and *Samson*. And this manner of Government amongst the *Hebrews* did continue untill the Days of *Eli* the High Priest, under whose Government the *Israelites* required a King to govern them.

These five first Books contained the Law. After these the Prophets, which comprehended three Kinds of Writings.

1. First Historical, as principally from *Joshua* to *Job*, which are called the inferior Prophets.

2. Contain Doctrine, as principally from *Job* to *Isaiah*, called the *Hagiographa*.

3. Contains Prophecy, as especially from *Isaiah* to the End of *Malachi*, called the posterior Prophets.

The Law in these five Books of *Moses* do treat chiefly, as may be seen, of the Original and State of the Church in the Beginning.

Then of the publication of the Law, which was given either generally as the Laws Ecclesiastical and Political together, as in *Exodus*, or specially and apart, and so the Laws Ecclesiastical are given in *Leviticus*. And the Laws Political are given in *Numbers*.

And the Repetition of the Law is set down in *Deuteronomy*.

Now the Prophets that were Historical do treat of the *Jews* and their Church, as of their coming into *Canaan*, and in the ensuing Book of *Joshua*.

(a) He was buried in the Land the Year of the World, 2554. of *Moab* over against *Bethpeor*, in

Or

DEUTERONOMY. 43

Or of their Condition after they were possessed of that Land for their Inheritance, till the Captivity.

Then is treated of the Church under Judges, as in the Books of *Judges* and *Ruth*.

Then under Kings, as in *Samuel*, *Kings*, and *Chronicles*.

After the Captivity is treated, 1st of things done, as in *Judea*, set forth in the Books of *Esdra*s and *Nehemiah*, as also in *Babylon*, and so in *Hesay*.



JOSHUA



J O S H U A.

MOSES being dead, *Joshua*, by the Appointment of the Lord, succeeded him in the Rule, (a) and Government of the People of *Israel*, (b) for the Holy Ghost promised, by the Mouth of *Moses*, that a Prophet (c) should be raised up unto the People like unto him, as in *Deut.* 18. 15.

Joshua was endued of the Lord with Faith, Wisdom, and Courage, (d) such as all good Governors ought to have. And because that he might be confirmed in his Vocation, and that the People also might have no Occasion to murmur and repine, as though he were not appointed of God, he was adorned with these most excellent Gifts and Graces from above, both to govern the People with Counsel, and to defend them with Strength. (Chap. 3.)

(a) See his Calling to the Government, Chap. 1.

(b) And his Acts in Time of War, Chap. 2.

(c) *Joshua* the Son of *Nun* of the Tribe of *Ephraim* being filled

with the Spirit of Wisdom, took the Government of *Israel*.

(d) God giving him Comfort and encouraging him to possess and divide among the *Israelites* the promised Land.

Joshua's

Joshua's Charge was to keep the Law of God and to bring the People of *Israel* out of the Wilderness into the Land of *Canaan*, and like a valiant Captain he went on with Courage in leading on the People, (*Chap. 5.*) to the daunting of their Enemies the *Canaanites*.

The People of *Israel* were confirmed by the Miracles which *Joshua* wrought that the Lord was with him, (a) for he divided the Waters of *Jordan*, so that the whole Host passed over dry shod, (*Chap. 3.*) and leads on the People to *Jericho*, which he besieged.

And at the sound of the Trumpet, (*Chap. 6.*) the Walls fell down, (b) and within a short Space took the City and burned it, and layed a Curse upon him that should rise up to build it again; for the City was esteemed with all that was therein as things execrable and accursed, only Silver and Gold was reserved, and the Vessels of Brass and Iron, which was to be set apart, and consecrated to the Lord's Use, (*Chap. 6.*) they were first to be molten, and so to serve for the Tabernacle.

But in the taking of this City the Lord was angry with *Achan* for a Theft committed by him, and also with the People of *Israel*, for saith the Lord to *Joshua*, *Israel* hath sinned and have transgressed my Covenant, for they have even taken of the excommunicated Things, (*Chap. 7.*) and have stolen and dissembled, and have put it even with their own Stuff.

Achan kept a *Babylonish* Garment, two hundred Shekels of Silver, and a Wedge of Gold of fifty Shekels Weight, to serve for his own private Use.

This caused their good Success to be turned into bad, for the Lord was angry with them, so that they fled before the Men of *Ai*, and the Men of *Ai* smote of them Thirty and six Men, (*Chap. 7.*) and caused them to tremble that their Hearts melted like Water. God would by this Affliction cause them to be more earnest to search out and punish the Sin committed. *Joshua* was much perplexed hereat, and besought the Lord, who answer'd and commanded him to sanctify the People, for there is an ex-

(a) The passing over *Jordan* miraculously, *Chap. 4.* and 5.

(b) The besieging and winning of *Jericho*, *Chap. 6.* and 7.

ecrable thing amongst you, O *Israel*, ye cannot stand before your Enemies untill ye have put the execrable thing from amongst you. Therefore they were required to destroy the wicked Man *Achan*, that had committed the Fact; so did *Joshua* take *Achan*, saying, inas much as thou hast troubled us, the Lord shall trouble thee this Day. And all *Israel* threw Stones at him, his Sons also and his Daughters suffer'd for this Fact, and all he had. After which they were successful against *Ai*, for *Joshua* drew up his Men against it, and took it, with their King also, whom they hanged on a Tree. Then divers Kings conspired together and waged War against *Joshua*, the *Gibeonites* wrought craftily with *Joshua* by Dissimulation, feigning themselves Ambassadors coming from a far Country in old Shoes and Rags, (*Chap. 10.*) desiring a League with *Joshua*, because of the Fame of the Lord in the Works which he had done for his People; thus used they (as the wicked always do) Art and Lying to set forth their Policy to deceive the People of God; so *Joshua* accepted of their Tale and made a League with them, (a) but soon after *Joshua* knew them, yet suffered he them to live because of his League and Promise made with them, but he condemned them for ever to be Drudges to the *Israelites* to draw Water, hew Wood, and to do such other like Servitude.

The King of the *Amorites*, the King of *Jerusalem*, (b) the King of *Hebron*, the King of *Jarmath*, the King of *Lachish*, and the King of *Eglon*, all gathered themselves together and besieged *Gibson*; (so envious are the wicked when any depart from them) but *Joshua* went up against them, (*Chap. 10.*) for the Lord had promised him Victory over them, (c) so he discomfited them, and as they fled the Lord rained Hail-stones from Heaven upon them, so

(a) The Doctrine of keeping Faith is here excellently taught, notwithstanding they were Lyars and Counterfeits.

(b) There were many of the Kings of the *Canaanites*, and *Midianites*, and *Amalekites*, as *Arad*, *Sihon*, *Og*

of *Baschan*, *Adonizedek*, *Hobam*, *Piram*, *Jabin*, *Debir*, *Jobab*, *Adonibezek*, *Jabin*, *Zur*, *Hur*, *Reba*, *Oreb*, *Zeb*, *Salmana*.

(c) The Victory over Five Kings.

that

that more dy'd thereof than perished by the Children of *Israel*.

We see how the Lord can execute his Vengeance upon the wicked, that they cannot escape his Fury.

The Sun also at *Joshua's* Prayer stood still, (a) and the Moon also hasted not to go down for a whole Day, the Lord hereby manifesting his Omnipotency, and much encouraged the People of *Israel*, and thereby daunted their Enemy's Hearts. These five Kings hid themselves for fear in a Cave, whom *Joshua* caused to be brought forth, and required the Officers at War to set their Feet upon their Necks, (b) saying unto them, fear not, nor be faint hearted, but be strong and of good Courage, for thus will the Lord do to all your Enemies against whom you fight; so they were slain, and hang'd upon five Trees.

There were divers other Kings and Countries by *Joshua* overcome, as *Libnah* and the King thereof, *Jabin* King of *Hazor*, the King of *Shimron*, the King of *Achshaph* and several others, as we may read in Chapter the 11th, so powerful was he that there are reckon'd up One and Thirty Kings that *Joshua* and the Children of *Israel* killed on both the Sides of *Jordan*, (Chap. 12.) signifying by such Slaughter, that the wicked must be quite rooted out, where the Lord will be worshipped.

Thus the Lord by his Power caused *Joshua* and the People of *Israel* to overcome all Difficulties, and at last brought them into the promised Land of *Canaan*, the which according to God's Ordinance, *Joshua* divided among the People, (Chap. 15.) and appointed their Borders.

It was divided into three Provinces, (c) *Galilee*, *Samaria*, and *Jury*; he establisheth among them Laws and Ordinances, and putteth them in Remembrance of God's wonderful Benefits, assuring them of his Grace and Fa-

(a) God's Miracle in the War was exceeding admirable, the Day as it were lengthened, a Wonder proper to the all Powerful God.

possess'd himself of *Eglon*, *Hebron*, and *Debir*, destroying the Cities with their Princes.

(b) Here *Horam*, King of *Gezer* was also overthrown, and *Joshua*

(c) The Direction of the Land, Chap. 13. to 21.

JOSHUA.

your if they do obey the Lord, and contrariwise of his Vengeance and Plagues, if they revolt and disobey him.

Thus were the Children of *Canaan* settled in quiet Possession of their promised Land, which the Lord had sworn to give unto their Fathers, (*Chap. 21.*) and they dwelt therein, and the Lord gave them Rest round about, delivering all their Enemies into their Hands.

And the People Covenanted to serve and obey the Lord, (*Chap. 24.*) considering his rich Blessings which he had bestowed upon them.

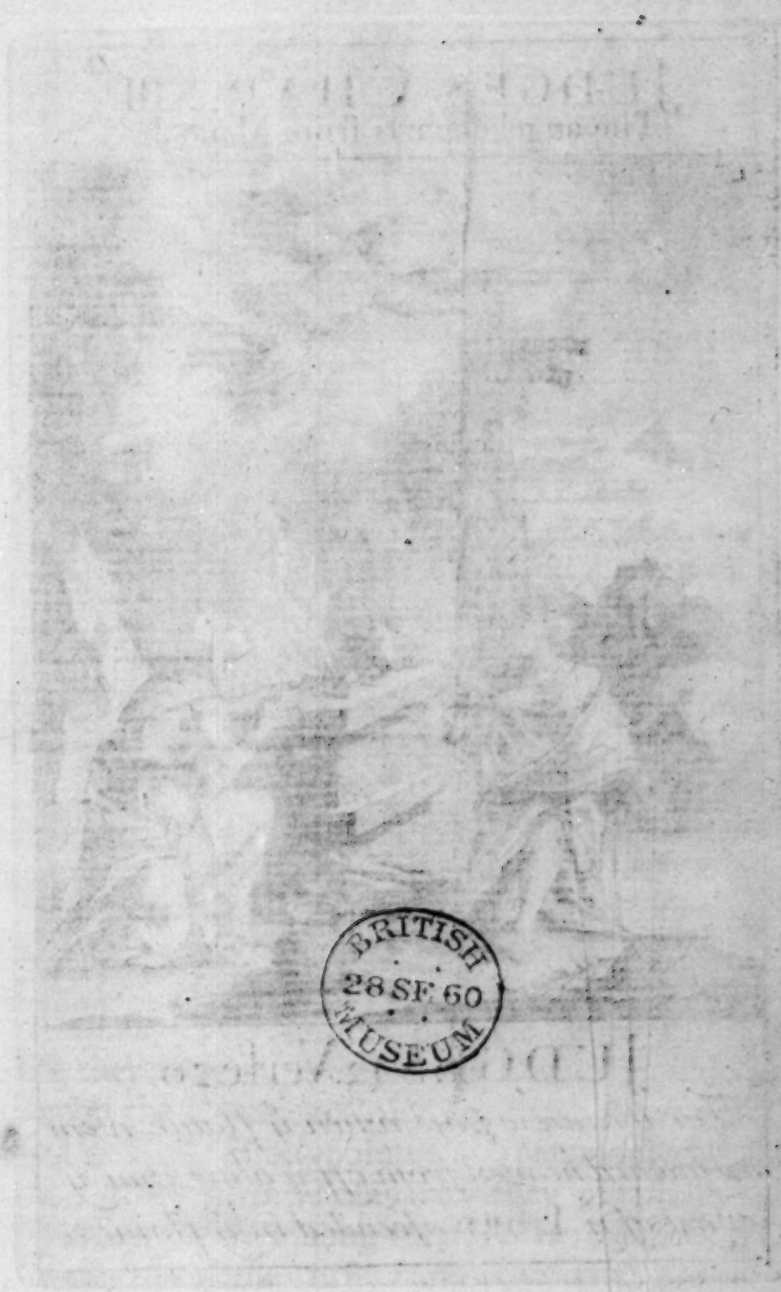
This History doth represent unto us *Jesus Christ* the true *Joshua*, who leadeth us into Eternal Felicity, which is signified unto us by this Land of *Canaan*.

Joshua and *Jesus* in signification is all one, a Saviour or Defender: As this *Joshua* brought the Children of *Israel* thro' *Jordan* into the Land of *Canaan*, so *Christ Jesus* the true *Joshua*, being the Saviour of the World, through that *Jordan* of Baptism bringeth us into the Place of Promise, Eternal Life.

The Name of *Canaan* it had from *Canaan* the Son of *Cham*, the Language was also called *Canaan* saith *Montanus*.



JUDGES.



JUDGES CHAP. XIII.

Pa. 49.

The angel departs from Manoah.



JUDGES 13. Verse 20.

*For it came to pass when y^e flame went
up toward heaven from off y^e altar, that y^e
angel of y^e LORD ascended in y^e flame etc.*



J U D G E S.

*In this is contained the History of the Jews;
under the Government of Judges.*

AFTER Joshua was dead, the Children of Israel inquired of the Lord, who should be their Captain, and it pleased God to appoint the Tribe of Judah to undertake the War against the Canaanites, over whom they became victorious. Now this Tribe was seated in that most pleasant Land, which before had been inhabited by the Hitites, the Amorites, the Perizzites, and the Jebusites. The Princes of these were called Judges, because they were to execute the Divine intended Judgments upon the Enemies of his Church and People; and being ordained of God, but appointed also commonly by the concurrent Election of the Populace; they impartially administered publick Justice among their Fellow Hebrews. Of this kind were Othniel the first, and the last Samuel; after whose time the Government was alter'd into a Regal Monarchy at the People's Request. No sooner were the Israelites settled in the Land of Canaan, and had seen convincingly the Performance of the Divine Promises, but, instead of gratefully acknowledging God's great and unde-

E

served

served Mercies, and of making suitable Returns of *Obedience*, they turn'd their Backs upon the Ordinances of *Religion*, and acted directly contrary to their former solemn Protestations, that had been made and stipulated by the Mediation of *Joshua*, the great *Minister* of the Lord. Out of a foolish Pity and Commiseration they made a League with the *Canaanites*, whom they had received full Commission to destroy, both Root and Branch; they ungratefully clos'd in with their *idolatrous Practices*; they made *Marriages* with them, and so provoked God, that he sent a special *Angel* to let 'em know, that their *idolatrous Neighbours* should be *Thorns in their sides*, and the gods of the Heathens should suddenly occasion their Destruction. As soon therefore as they had actually forsaken the *Lord God of their Fathers*, to embrace Wood and Stone, they were unable to stand before their Enemies, but were sorely oppress'd under their Hands; as particularly by the *Aramites* of *Mesopotamia*, for eight Years together, 'till the Days of *Othniel*. And truly it was no small Aggravation of their Ingratitude, that being become *Owners* of *Cities*, which they never built, of *Vineyards* which they never planted, and of *Lands*, which they had never taken the pains to manure, they could so very suddenly forget the *Rock of their Salvation*, and kick against their omnipotent *Benefactor*. However, that the Lord might magnify his *Goodness*, and shew them, that his *Mercy* is Proof against innumerable hainous Provocations, he rais'd up, from time to time, such as should deliver them, and assure them of his further Favours, if they would return to him with unfeigned *Repentance*.

These *Deliverers*, or *Judges*, came not by Succession, but were rais'd up for any *present Emergencies*, when it pleas'd God to exert himself in favour of his People. And this Book gives an Account of sixteen of these great Persons who executed this Post, off and on, for upwards of 300 Years: Their Names were *Othniel*, *Ehud*, *Shamgar*, *Deborah*, *Barak*, *Gideon*, *Abimelech*, *Tola*, *Jair*, *Jephthah*, *Ibzan*, *Elon*, *Ahdon*, *Samson*, *Eli*, and *Samuel*.

We read (*Chap. 9.*) how *Abimelech* usurp'd the Supreme Power,

Power, and put seventy of his Brethren to death, to secure this bale gotten *Sovereignty* to himself. In him we may learn, that the End of *Ambition* and *Tyranny* is *Despair*, and a fearful Expectation of *God's Wrath*. He was, tho' in vain, reproved by his Brother, for these glaring Crimes; but at last, being wounded on the Head by a *Woman*, with a piece of a *Mill-stone*, in his Extremity he cried out to his Servant, that carried his Harness after him, to draw his Sword, and immediately to dispatch him out of a World, that he was no longer worthy to live in, for fear it might reflect upon his Honour, that he was so cowardly kill'd by a *Woman*; and there was an end of his accursed Tyranny and his Life at once.

Plenty and *Peace* are generally the Parents of idle *Security* and *Wantonness*: This was again the unhappy Case of *Israel*, who fell to their late *Idolatries*: And then the fierce Wrath of God deliver'd them up to be afflicted and harass'd by the *Philistines* and *Ammonites*, for eighteen Years successively, (*Chap. 10.*) These Vexations brought 'em again to their Senses; they acknowledged their Sins, and besought the Lord for a Pardon. The Answer was with some Severity, Did not I formerly deliver you out of such and such Troubles? and yet ye have had the base Ingratitude to forsake me and to serve other Gods: Go, call upon them, and see, whether they will answer your Prayers at the time of your greatest Need. This Reprimand, having effected a deeper Submission, and more confirmed Resolution of Obedience, was followed by raising up *Jephthah* the Son of *Gilead* (*Chap. 11.*) to be their Captain, and he conquer'd *Ammon* first, but afterwards slew of the *Ephramites* two and forty thousand.

This great Man's victorious Success stands justly branded with a rash Vow to all Generations. Whatsoever should meet him first at his Return, was to be a Sacrifice to the Lord, and it prov'd to be his Daughter, and only Child; but whether he did actually offer her as a burnt Sacrifice, is variously disputed by Authors, with great heat on both sides the Question; but the Majority seem to affirm, that his confining her to a sort of a Nunnery for her Life, was

such a Completion of his Vow as was satisfactory to God for a Sacrifice, bating for the inconsiderateness of the Man in expressing it. *Virginity* and *Barrenness* were esteemed great *Curses* in a Country, where *Fertility* was promised as one main Branch of the *Blessedness* of it. And perhaps the good Matrons might be possess'd with a sort of Hope, that the *promised Seed* might, in God's due time, be produc'd from their Families. It is certain, that *Divine Providence*, by stirring up the Resentments of the Army, did preserve *Jonathan* from the fatal Effects of his Father's *Rash Vow*: And the actual passing of Children thro' Fire, was the Work and Instigation of the Devil; for God never required such Service from Mankind, but once from *Abraham*, for the Trial of his *Faith*, and the prefiguration of his *eternal Son*, who by his Sufferings was to save a whole wretched sinful World!

After this the *Israelites* were again embroil'd with the Oppression of the *Philistines*: And an *Angel of the Lord* (*Chap. 13.*) appeared unto *Manoah's Wife*, who was barren, and signify'd to her, that she should conceive and bear a Son, and that no Razor should come upon his Head, for the Child should be a *Nazarite* unto God from his Birth; meaning that he should be separated from the World, and intirely dedicated to the Lord; he was to red-*em* *Israel* out of the Hands of the cruel and tyrannical *Philistines*; and according to this *Prediction*, a Son was happily born to a despairing Family, and called *Samson*, from the *Sun*, either with respect of that *Light of Comfort*, now sprung up to his Parents, or of that *Light of God's Favour* beginning to dawn upon his People, through their intended Deliverance by his means. Thus he was a typical Representative of Christ our Lord, and that several ways: As namely, *First*, In his *Person*, he was a mighty Man. *Secondly*, In his *Profession*, he was a *Nazarite*. *Thirdly*, In his *Calling*, a *Prince* and a *Judge*. *Fourthly*, In his manner of living, for he went from place to place, to revenge himself upon the *Enemies* of God's People. And as *Samson* delivered the *Israelites* from the Bondage of the *Philistines*, so *Christ*, our Prince and Judge, delivereth



JUDGES CHAP. XVI.

Pa. 53.

Samsons death.



JUDGES 16. Verse 30.

*And Samson said, let me die with the Philis-
tines: & he bowed himself with all his might. & y^e
house fell upon the lords & upon all y^e people etc*

delivereth his Church from the Slavery of *Satan*; by his *Death* saving more Souls than in his *Life*.

This mighty *Samson*, the true *Hercules*, from whom the *Grecian* Fables draw their Allusions, was of invincible Courage and Strength, insomuch, that he tore a Lion in pieces, and slew a thousand Men with the Jaw-bone of an *Ass*, (*Chap. 15.*) He also carried away, upon his Shoulders, the great Gates of the City *Gaza*, one of the *Capital* Places of the furious *Philistines* (*Chap. 16.*) But in the End his immoderate Affection towards *Delilah*, a Woman of as much Treachery in her Heart, as of Beauty in her ensnaring Countenance, deprived him of those excellent *Divine* Gifts, and so he became a miserable Slave to those, whom he had been so powerfully called to rule and subdue.

She caused him to tell her all his Heart, confessing, that he was a *Nazarite*, and that if he were shaven; his Strength would go from him; she, for the greediness of a Reward, told it to the *Philistines*. And *Samson* delighting himself with her, she made him sleep upon her Lap, and so shaved off his Hair from his Head, and his Strength was gone from him, saith the Text, which was not so much for the Loss of his Hair, as for the Contempt of the Ordinance of God, which caused the Lord to depart from him. So the *Philistines* took him, and put out his Eyes, deriding him and using him as a Fool, at their Feasts, to make themselves merry: (a) But he called upon the Lord and reconciled himself to him, and so was fully and finally avenged on them; for, by the Power of the Lord, he had such mighty Strength restored, that he pulled down the Banqueting-house upon the Princes, and upon the People that were therein, and he himself perished with them: So the dead, which he slew at his death, were more than they which he had slain in his Life.

(a) Being made blind and a Prisoner by the Treachery of his Wife, he was content to end his own Life to be avenged of his Enemies, when he pulled down the Pillars of the House at the Feast, whereto they sent for *Samson* to deride him; 'till which time he bore his Affliction with Patience; but, saith *Seneca*, *Patientia sæpe laxa vertitur in irorem.*

In this Book is set forth the Lord's Mercy, and his Omnipotency; his Mercy in pardoning the People of *Israel*, tho' they daily offended him; his Omnipotency was seen in bringing great Matters to pass by small Means; *Shamgar* slaying six hundred *Philistines* with an Ox's Goad; *Jael*, a Woman killing *Sisera*, the chief Captain of King *Jabin's* Host with a Hammer and a Nail, smiting the Nail into his Temples, and fastening him to the Ground.

Here also may Notice be taken, what great Danger that Commonwealth is in, where God giveth not a Magistrate to retain his People in the purity of Religion, and his true Service. It may be seen in the Narration of the People's Estate, being without Governour, and of their hainous Sins, and their Civil Wars, set down (*Chap. 17.*) to the end.

Here Notice also may be taken, that after *Israel* had Peace and Plenty, they began to forget the Lord; and as Peace and Plenty are the Parents of Security, so is Security as fruitful in begetting and bringing forth both Danger and Subversion; of which, all States in the World have tasted by interchange of Times.

In this Book is set down the Battle that the Church of God hath for the maintenance of the true Religion against Superstition and Idolatry; as also in declaring what great Danger that Commonwealth is in, where God giveth not a Magistrate to restrain his People in the Purity of his Religion and Service.





RUTH.



THIS Book of *Ruth* is so intituled, from the principal Person, who is the Subject of the History; but who was the Pen-man hereof is not certain. It is divided into four Parts,

Viz.

1. *Ruth's* journeying to *Judah*.
2. Her Entertainment there.
3. Her Contract with *Boaz*.
4. Her Marriage and joyful Issue.

There being a great Dearth in the Land of *Canaan*, *Elimelech*, with his Wife and two Sons, went into the Land of *Moab*, where he died; and one of his Sons, *Chilion* by Name, took to Wife this *Ruth*, who was but meanly born, and of the Land of *Moab*; and *Chilion* was of *Judah*. But by this Providence of God, *Ruth* became one of God's Household, of whom our Saviour *Christ* came. This *Ruth* was afterwards married to *Boaz*, an *Israelite*; and herein is described how *Jesus Christ*, who, according to the Flesh, ought to come of *David*, proceeded from *Ruth*; of whom he did vouchsafe to come, notwithstanding she was a *Moabite*, of mean Condition, and a Stranger to the People of God; declaring unto us thereby, that the *Gentiles* should be sanctify'd by him, and called to Salvation, and be joyn'd to God as well as the *Jews*.

Ruth is commended for her constant Love to her Mother-in-law *Naomi*, the Wife of *Elimelech*, in that she

would not forsake her Company; and for relieving her out of her own painful Labour; as may be seen in the first and second Chapters.

She would not leave her Mother-in-law's Company; saying to her, (*Chap. 2.*) *Intreat me not to leave thee, nor to depart from thee; for whither thou goest, I will go; and where thou dwellest I will dwell; thy People shall be my People, and thy God my God.* No Persuasion can prevail upon such as truly love God, to turn back from following him. And those, whom he hath chosen to be his People, will associate themselves with the Godly in all the various Circumstances of Life. So they accompany'd each other to *Betlehem*; and there they fell into Acquaintance with *Boaz*, who was a Man in Authority, and a Kinsman of *Elimelech*. And it being Harvest time, *Ruth* went into the Field and gleaned after the Reapers, by the free permission of *Boaz*, who seeing her good Disposition, and observing her virtuous Carriage, took her to Wife, (a) by whom afterwards he begat *Obed*. (*Chap. 4.*) This *Obed* begat *Jesse*, and *Jesse* begat King *David*; of whom our Lord and Saviour *Jesus Christ* did vouchsafe to come.

By this Marriage of *Boaz* and *Ruth*, the one being an *Israelite*, and the other a Stranger to the Children of God, is manifested unto us, that by the coming of *Jesus Christ*, in the Flesh from her Line, the *Gentiles* should be likewise called to Salvation, as well as the *Jews*.

In this Book also Figuratively is set forth the state of the Church, which is subject to manifold Afflictions, and yet at length, God giveth a good and joyful Issue, teaching us to wait with Patience, 'till he shall please to deliver us out of our Troubles.

SAMUEL.



I. S A M U E L.

This 1st. of Samuel treats of the Estate of the Jews elect.



E LKANAH the Son of Jerobam, an Ephrathite, had two Wives, the one was named Hannah, the other Peninnah. (Chap. 1.) Hannah had no Children, but the other had; wherefore she was so bitterly upbraided, and vexed by Peninnah, that her Heart was much troubled, and she prayed unto the Lord, and vowed a Vow, saying, O Lord of Hosts, if thou wilt look on the Trouble of thine Handmaid, and remember her, and not forget thine Handmaid, but wilt give unto her a Man-child, then will I give him unto the Lord all the Days of his Life, and there shall no Razor come upon his Head. So in process of time Hannah conceived, and bare a Son, and she called his Name Samuel, because (said she) I have asked him of the Lord. For his Name denoteth, one desired of God. (a) The Typical Signification of his Name hath a Relation to God the Father; for as Samuel anointed

(a) Hannah being long fruitless, led Barren, in respect of the Blessing of God to Abraham, That his Seed should multiply as the Stars, and as the Sands of the Sea.

David,

David, so God anointed his beloved Son with the Oil of Gladness, and of the Spirit.

The Mother's Prayers thus taking effect, she offered him to the Lord, and magnify'd him in her Song of Thanksgiving (*Chap. 2.*)

Samuel growing up, did minister unto the Lord before *Eli* the Priest, whose Sons were wicked (called *Hophni* and *Phineas*) in serving of their own Appetites of the Sacrifice, before God was served. They also used the company of such Women, as, after their Travail, came to the Temple to be purify'd. *Eli* gently reprov'd them, saying, *Why do ye these things? Do so no more, my Sons; for it is no good Report that I hear of you.* Herein is observed, that *Eli* used too much Lenity towards his Children, committing such foul Offences as highly deserved the sharpest correction; for which the Lord punished him by taking his priestly Office from him, and by suffering the *Ark*, which was carried into the Field of Battle, to be taken away by the *Philistines*; upon the News of which Disaster, he brake his Neck; his Sons also, *Hophni* and *Phineas*, were punished with sudden Death, both in one Day. *Chap. 4.*

The *Philistines* bring the *Ark* into the House of *Dagon* (*Chap. 5.*) Now *Dagon* was their chief Idol, shapen from the Navel downwards like a Fish, and upwards like a Man. When this Idol fell down before the *Ark*, shewing that it has no Power in the Presence of God, they set it up in its place again, and the next Day they came in to see, and behold, *Dagon* was fallen upon his Face to the Ground, before the *Ark* of the Lord, and the Head, and the two Palms of his Hands, were cut off upon the Threshold, (*Chap. 5.*) Where we may observe, that God and the Devil inhabit not in one House, nor in one Heart. If the Idol could not indure the representation of the true God, it is not to be marvelled, that at such time as it pleased him to cover his only begotten Son with Flesh, and sent him into the World, that all the Oracles wherein the Devil derided and betrayed mortal Men, lost Power, Speech, and Operation at the instant. The Men also were plagued with *Emerods*, and sent unto the Princes of the



I. SAMUEL CHAP. IV. ^{Pa: 59.}
Dagon falls down before the Ark of GOD.



I. SAMUEL 5. Verse 4.
When they arose early on y^e morrow morning, behold, Dagon was fallen upon his face to the ground before y^e ark of y^e LORD.

the *Philistines*, to know what they should do with the *Ark* of the God of *Israel*; for though they had felt his Power, and were afraid thereof, they would try him yet further. The Princes gave Advice, that it might be carried to *Gath*: So the Hand of the Lord was against that City with a great Destruction. Then they sent it away to the *Ekronites*, who cry'd out also for fear of the like Destruction, and intreated the Princes of the *Philistines* to send the *Ark* of the *Israelites* away from them to its own Place. However, being wicked themselves, they likewise felt the smart of the Hand of God: And hereupon they grudge and reject the Lord, whereas the Godly would humble themselves and cry for Mercy, being under Afflictions.

Seven Months the *Ark* remained with the *Philistines*, and then they sent it back to *Israel*, with Gifts of Gold and Silver; so they conveyed it to *Bethshemesh*, where they committed a Sin by opening the *Ark*, which was not lawful for them to do, but for the *Priests*; wherefore the Lord smote them with a very great slaughter, thereby being taught not to pry into the Divine Secrets further than they have Commission (*Chap. 6.*). Then they assembled themselves in a solemn Fast, acknowledging their Sins before God; the *Philistines* hearing thereof, came up to fight against them, but the Lord was with *Samuel* and the People of *Israel*, that they vanquished their Enemies; after which, *Samuel* erected a Monument in memory of this happy Success obtained by the miraculous Hand of the Lord (*Chap. 7.*) Then *Samuel* made his Sons Judges over *Israel*, *Joel* and *Abiah*, whose Hearts were set upon Lucre, and they followed not their Father's ways, (*Chap. 8.*) The People also began to murmur at *Samuel*, requiring him to give them a King to govern them like other Nations. They were not content with that Order which God had appointed for the Government of his Church, but would have a King, to the Intent they might be as other Nations, not because they might the better thereby serve the Lord; for they were under the safe-guard of him, which did represent *Jesus Christ*, the true deliverer; but

but they would needs be governed as were the *Gentiles*. *Samuel* used Arguments to dehort them, and delivered unto them from God's Revelation, the Inconveniences and Miseries which should befall them, which *Josephus* called *Lapidem sortem*. He told them, as from the Lord, *This shall be the manner of the King that shall rule over you; he will take your Sons, and appoint them to his Chariots, and to be his Horsemen; and he will make them ear his Grounds, and will take your Fields and your Vineyards, and dispose thereof: And ye shall cry out at that day, because of your King.* Not that Kings have this Authority by their Office, but that such as reign in God's Wrath, shall usurp this over the People contrary to the Law, (as in *Deut.* 17. 20.) But the People would not hearken to the Words of *Samuel*, but were resolved to have a King, so importunate they were for a Change, that they would have no Denial. So the Lord commanded *Samuel* to anoint *Saul* King.

The Name *Saul* signifies *asked*, or *demanded*; bearing Allusion to the sinful Importunity of the People in asking for a King: And it is of near Affinity with the Word *Sheol*, which signifies *Hell*, or the *Grave*, because of its greedy asking or craving still more, tho' its Appetite is never to be satiated.

The typical Representation of *Saul* is this: As *Saul* persecuted innocent *David* with an inveterate Malice, even unto Death, so the Sons of *Satan* (evil and wicked Men) persecute the Members of *Christ* with an inveterate Malice, sparing neither *Prophets* nor *Apostles*, nor religious Men, no nor *Christ* himself, following their wicked Devices, 'till (with *Saul*) they come to desperate Ends.

The People not contented, but desirous of Change in their former Order, had *Saul* granted them for their King, for which Ingratitude they were severely punished; for he proved to be a Tyrant and a Hypocrite; that thereby they might learn, that the Person of a King is not sufficient to defend them, except God by his Power preserve and keep them; so they were harraided with Wars, both at home and abroad. Their Natures were subject to mutability

tability, affecting Alterations and Change, preferring their own Opinions before the Wildom of the All-seeing God. However *Saul*, for a while, reigned well in *Israel*, and prospered; but when he observed not the Commands of God, the Lord counts him a King no longer, tho' he had the Title of a King.

Samuel declared to the People of *Israel* his Integrity of Life; and the People were constrained, in Conscience, to answer, *Thou hast done us no Wrong.* (Chap. 12.) God design'd, that this Confession of *Samuel* should be a Pattern for all them that have any Charge or Office. Then did he reprove their Ingratitude, in that they had forsaken the Almighty, who hath all Power in his Hand, for a mortal Man, in asking a King. The People, after this, repented of their Sin, being punished with Thunder and Storms in the time of Wheat-harvest, and said unto *Samuel*, *Pray for thy Servants unto the Lord thy God, that we dye not, for we have sinned in asking us a King*, besides all our other Sins. *Samuel*, like a faithful Shepherd, comforteth them, declaring, that there is no Sin so great, but it shall be forgiven, if the Sinner turn again to the Lord (Chap. 12.) And because *Saul* obeyed not the Will of the Lord, nor relied upon the Words of the Prophet, *Samuel*, feared not to let him know that the Kingdom should be conferred on another, (a Man after God's own Heart) both from *Saul* and his Posterity. (Chap. 13.)

Hereupon *David* was elected to be Governour over the People of *Israel*. About which time the remarkable Victory of *Jonathan* the Son of *Saul*, was obtained over the *Philistines*, who had three great Armies to invade the Children of *Israel* (Chap. 14.) God fought for him, by putting the *Philistines* in Confusion, so that there was Fear in the Host, and in the Field, and amongst all the People; the Earth also trembled, for it was stricken with Fear by God, so that they slew one another; at which time *Saul* charged the People with an Oath, saying, *Cursed be the Man that eateth any Food till Night, that I may be avenged of mine Enemies.*

Such was his Arrogance, that he thought to attribute
that

that to himself, which the *Lord* had done by the Hand of *Jonathan*.

But as they pursued, there lay Honey upon the ground, and *Jonathan* put forth his Rod and dipped it in an Honey Comb, and eat thereof; one of the People told *Jonathan* of the Curse, that his Father had made, who answered, *My Father hath troubled the Land*. Whereupon he would have put him to Death, but the People thought it their Duty to rescue him, who had but broken a rash Law, and yet had been the glorious Means of that miraculous Victory. For they said, and with the justest Reason in the World, *God forbid, that Jonathan should die, who hath wrought this great Salvation in Israel*.

After this, *Saul* was rejected of the *Lord*, (*Chap. 15.*) because he had spared King *Agag* and some of the Spoil in the Battle with the *Amalekites*, when he ought neither to have spared Man, Woman, Child, nor any thing living; their Debaucheries having ripen'd them fully for Destruction. Upon his being reprov'd for it, he justify'd himself obstinately, took hold of *Samuel's* Coat to force him to stay with him; and upon rending it, the good Prophet, provoked, foretold him the rending of the Kingdom from his Family, and of God's Design to elect himself a King out of his Subjects better than himself. However, *Samuel* had so much human Compassion in his Temper, that he could not but mourn for the rejected King, whom he had once admitted as a Favourite into his Bosom.

The Person, thus happily elected to succeed him, was *David*, the youngest Son of *Jesse*, a Man of good Reputation in the City of *Bethlehem*, where our *Lord* was born, and so he was chosen to be a Type of the *Messiah*, who should spring from his Loins. And this was yet further prefigured, by his being enabled with his Harmony, and by the Power of the *Holy Ghost*, to chase away the evil Spirit, that was sent to haunt and vex King *Saul* with Rage and Horror, and Despair, after the Divine Spirit had forsaken him, (*Chap. 16.*)

David, in the Original, signifies as much as, *My Dear*, or, *Beloved*, because he was a Man after God's own Heart; and

and in this Sense also he bare some resemblance of Christ, the *beloved Son of God*, in whom he was well pleased. The Employment of a *Shepherd*, which David was originally educated to, was propheticall of that great *Shepherd and Bishop of our Souls*, who laid down his Life for the Sheep. And, as David was bitterly persecuted by those, whom he was advanced to protect and preserve, so Christ, the Lord, was a *Man of Sorrow and acquainted with Grief*, tho' his Life had been as innocent as David's had been, harmless and dutiful to Saul his incensed Father-in-law. And yet as David was providentially guarded thro' all his Troubles; so did also the *Son of God* escape safe out of the Hands of all his Enemies, to be rewarded with a peaceable and heavenly Crown. Again, we may carry the Similitude still further; for as David boldly challenged and overcame the great *Champion of the Idolatrous Philistines*, in whose strength they vainly reposed their whole Confidence, so the Lord Jesus vanquished the Power of the Devil, who had led a great part of the World Captive, at his own pleasure. This Exploit gain'd David a ready Entrance into the Affections of the People; but his Master Saul, who sent him upon this glorious Errand, envied him the Victory, and became his most inveterate Enemy, (*Chap. 17. and 18.*)

In short, the valiant young Prince went always in Danger of his Life, while his wicked faithless Master lived. But the God, whom he chose to serve, gave him a patient and generous Spirit under all his Trials; and raised him a faithful Friend in Saul's Court, even his own Son Jonathan, who lov'd him as his Life, and us'd all possible ways to skreen him from the King's implacable Malice, and gave him frequent Notice to keep out of Harm's way, (*Chap. 20.*) David was forced to fly into the Enemy's Country for shelter, and there to pretend himself out of his Senses, (*Chap. 21.*) but in his passage, by a Wile, he procur'd himself some *Shew-bread*, and Goliath's great Sword, from one of the Priests, and that occasion'd a most lamentable Disaster among the whole body of them. For the Fact being betray'd to the King by a vile sycophantising Informer, he sent Executioners to glut his Revenge with

with the Murder of that Priest and fourscore and five more of the same holy *Dignity*, (*Chap. 22.*) This so sorely distressed the pious *David*, that he privately levy'd an Army of Male-contents, for the guard of his Person: *Saul* pursues with his usual fury: *David* was betray'd, and with his little Army so hemm'd in by *Saul*, that he must inevitably have fallen a Sacrifice, had not the *Philistines* happen'd to divert his Resolutions, by a sudden Invasion of his Country at a distant Quarter, (*Chap. 23.*)

Saul had no sooner vanquish'd the Invaders, but he returns in pursuit of the *Innocent David*; and in a *Cave* where he was hidden with his Men, *David* had the Opportunity of a full Revenge upon his Tyranical Adversary; but he spared him, and only cut off the Lappet of his Robe privately, to convince him of his Innocency. This merciful Temper of *David* cut *Saul* to the quick; and immediately his Conscience compell'd him to acknowledge his Fault with Tears; to promise a seeming Reconciliation for the time being, (*Chap. 24.*) But this was of no durance; the kind Words of wicked Men are only laid as a Snare to betray the Righteous: He renews his pursuit, and falling asleep among his Officers upon the Ground, was once more secur'd in *David's* Power. The religious Prince had a regard to him as the *Lord's anointed*, and kept every body off from doing him any Damage; only they carried off *Saul's* Spear, which was stuck in the Ground, and a Pitcher of Water, that stood near his Bolster, where he was sleeping. The King being made sensible of this uncommon Generosity in *David*, melts afresh into his old hypocritical Affection for his dear Son, and in a Fit of Repentance, forbears all further pursuit. *David*, being no longer safe in the Dominions of *Israel*, nor able to lay any stress upon *Saul's* fair Promises, takes sanctuary again in the *Philistin's* Country, under *Achish* King of *Gath*, who, tho' he was an Enemy to *Israel*, had Compassion upon an innocent distressed Prince, and made him a Present of the Town of *Ziklag* for his head Quarters: *Achish* thinking himself, by this means, secure of this valiant Prince and all his Men, makes an

Inroad

Inroad upon *Saul* and the *Israelites*; but his privy Council being suspicious, dismissed *David* and his Army by the way. *Saul* musters up his Forces to oppose his Enemies, and pitches the Field of Battle in Mount *Gilboa*; where, taking a View of the *Philistines*, he was quite discouraged, and in a Fit of cowardly Rage and Despair, he applied himself to a *Witch* at *Endor*, to learn the Success of the Battle. This was the Completion of his horrid Impiety, and the last act preparatory to his final Destruction. The Devil can tell the *Truth* (it seems) upon Occasion, by the Divine Permission, to scourge, those who forsake the *True God*; tho' he could not forbear mixing his own wonted Untruths with his *Oracle*; for he told *Saul*, his Destruction would happen on the *Morrow*, but the Battle was not fought till four or five Days after, in which *Saul*, in the utmost Despair, having lost his *three Sons*, stabb'd himself in the Field of Battle, and the Enemies gain'd a compleat Victory, (*Chap. 31.*) and on the *Morrow*, hung up *Saul* and his Sons in an ignominious manner, upon the Wall of one of their Cities, 'till the Men of *Jabesh* ventur'd by Night, first to steal them away, and then to give them a more decent Interment. And thus was this *Wicked King overthrown in his Wickedness.*





II. *SAMUEL.*



THIS Book treats of the Kingdom by *Succession*, and particularly of the notable Acts of *King David* after the Death of *Saul*, unto the end of his Kingdom; and declares, how the same by him was wonderfully augmented. (a) Here also is set forth to us his Constancy, Patience, and Persecution by his Enemies both open and secret, and how by the assistance of the Lord he went through all Difficulties.

In the first Chapter Tidings being brought to *David* by an *Amalekite* (who was a Pick-thank and a Counterfeit) that *Saul* was slain by him, bringing with him the Crown and Bracelet that *Saul* wore; it so much troubled *David* and all with him, that they mourned and wept; and the *Amalekite*, who expected a Reward, instead thereof, was, by *David*, commanded to be slain.

Now *David* was anointed King in *Hebron* by the Men of *Judah*; and *Saul* was buried by the Men of *Jabesh Gilead*. (Chap. 2.)

(a) The Books bear the Title of the Conception, Nativity, and the whole Course of his Life.

J. SAMUEL

67

Varley



II. SAMUEL CHAP. III. ^{Pa. 67.}

David mourns for Abner.



II. SAMUEL 3. Verse 32.

And they buried Abner in Hebron, & King lift up his voice, & wept at y^e grave of Abner, and all the people wept.

(b) *Abner*, who was the Captain of *Saul's* Host, made *Ishbosheth*, the Son of *Saul*, King over *Israel*, so there were two Kings, *David* created by the Almighty, and *Ishbosheth* by Man, which caused many Wars to fall out between these two Houses, as it were without any Intermiſſion for the ſpace of two Years, which was the whole Reign of *Ishbosheth*, for God gave Victory unto *David*, and cauſed his Enemies to ſide with him (*Chap. 3.*)

Ishbosheth was ſlain by two of his own Servants, *Baanah* and *Rechab*, and his Head brought unto *David*; but obſerve their Reward! *As the Lord liveth*, (ſaith *David*) *when one told me, that Saul was dead, (thinking to have brought good Tidings) I took him and ſlew him in Ziklag, who thought that I would have given him a Reward for his Tidings; how much more, when wicked Men have ſlain a righteous Perſon in his own Houſe, and upon his Bed; ſhall I not now therefore require his Blood at your Hands, and take you from the Earth!* As if he ſhould ſay, for as much as neither the Example of him, who ſlew *Saul*, nor their Duty to their Maſter, nor the Innocency of the Perſon, nor the Reverence of the Place, nor Time, did move them, therefore they deſerved moſt grievous Punishment. So *David* commanded them to be ſlain, and their Heads to be cut off, with their Hands and Feet, and their Bodies to be hanged up over the Pool in *Hebron* (*Chap. 4.*)

Being now arrived at the Government of the whole Twelve Tribes, *David* firſt ſtudied for the Advancement of Religion, in bringing the *Ark of God* into the Houſe of *Obed-Edom*; ſhewing his Gladneſs and Zeal by dancing and playing with Inſtruments of Muſick before it. And as it paſſed along the Way, *Uzzah*, who drove the Cart, on which the *Ark* was placed, perceiving it to ſhake, ſtretched forth his Hands to ſave it, leſt it ſhould fall, for which Diſtruſt of his, the Lord was very wrath with

(b) This *Abner* commanded for *Saul* in the War, and he ſought to advance *Ishbosheth* (*Jeboſus*, according to *Joſephus*) though he had no Right to the Kingdom of *Israel*.

him, and smote him in the same Place, that he died. (Chap. 6.) Yet here *Uzzah* had a good Intention; but we see, how dangerous a thing it is to meddle in God's Service without his expresse Word.

The *Ark* being brought to the City of *David*, his Wife *Michal*, who was *Saul's* Daughter, despised him in her Heart for dancing and triumphing before it. Thus Worldlings are not able to comprehend the Motions, that move the Children of God to praise him. But for this Offence she was stricken with Barrenness, and had no Child. But the Lord, for the Service performed by *David*, gave him Dominion over many Nations, and made him famous, promising to establish his Kingdom for ever (Chap. 7, 8.)

Yet for all those great Blessings and Favours of the Lord shewed to his Servant *David*, he sinned against him thro' Lust, thro' Murder, and thro' Presumption, (Chap. 11.) (a) Thro' Lust; for spying *Bathsheba* washing herself (who was a beautiful Woman) the Daughter of *Eliam*, Wife to *Uriah* the *Hittite*, he sent his Command to fetch her to him, and lay with her (b). The Woman conceived, and certify'd *David* thereof; *David* thought to cloak his Offence by a friendly Entertainment of *Uriah*, and by making him drunk, and so to send him to his Wife, thinking thereby he would have lain with her. But seeing this way not to prevail, he caused *Uriah* to be slain: And *David* took to Wife *Bathsheba*, whom he had formerly committed Adultery with, (c) (Chap. 11.) And thus we see, unless the Lord continually uphold us with the assistance of his holy Spirit, the most perfect of us all are

(a) Victory begetteth Security, and so a Forgetfulness aforementioned, and oft-times of God himself the giver of all Goodness.

(b) He was not satisfy'd to take *Uriah's* Wife from him, and to use her by stealth, but he embroiled his Adultery with *Uriah's* Daughter, giving order to *Joab* to

marshal him in the Front to cover his ill Intent.

(c) *Uriah* was shot to Death, having been by the Direction of *David*, appointed to be employ'd in the leading on an Assault, where he could not escape, at the City of *Rabba*.

II. S A M U E L. 69

apt to fall headlong into Vices and Abominations (d) But *David* was soon ashamed of this horrid Sin; for being reproved by *Nathan*, his Conscience was awakened, and himself brought to Repentance; yet the *Lord* punished his Seed, so that the Child, whom *Uriah's* Wife bore, was stricken with Sickness and dy'd (Chap. 12.)

Then *David* comforted *Bathsheba* his Wife, and lay with her, and she conceived and bare a Son, and he called his Name *Solomon*, and the *Lord* loved him (Chap. 13.)

Yet the *Lord* was not so well pleased with *David*, but that he threatned to raise up Evil against him out of his own House, by the means of a deadly Hatred that sprang up between his Sons *Absalom* and *Amnon*, for *Amnon* had defiled his Sister *Tamar*; for which wicked Fact *Absalom* murder'd him (Chap. 13.) After this, *Absalom* himself conspired against his Father's Crown and Dignity by Slander, by Flattery, and fair Promises: And thus he stole the Hearts of the People away from his Father; for by such means as these, the Wicked seek Pre-erment, but observe, how his Plot prospered! *David* besought the *Lord*, and cast himself wholly upon him (for the Faithful in all their Afflictions, shew themselves obedient to God's Will.) Also wicked *Achitophel* was *Absalom's* Counsellor, and the Contriver of his Plot; but when *David* prayed to God, to bring the Counsel of *Achitophel* to Foolishness (for the Counsels of crafty Worldlings do more Harm than the open Force of an Enemy) *Achitophel* hanged himself, which was a just Reward shewed him for persecuting the People of God (Chap. 17.)

Absalom then flying before his Father's Army, and riding under an Oak, was hanged by the Hair of his Head, and afterwards thrust through by *Joab*: A terrible Example to those, who are disobedient to Parents! (Chapter 18.)

(d) This so displeased God, as afterwards, even to his dying Day. *David's* Affairs had ill Success af-

David was not only punished within his own House, but also without, for his sins; for he was reviled by Shimei, (a) who cursed him, and called him a Murderer, and wicked Man, and by throwing Dirt at him, David took this to be the Judgment of God, for his sin; and therefore he humbled himself before the Almighty, and endured this reviling with great Patience, commanding his People not to touch Shimei, for (said he) if my Son, which came out of my own Bowels, seek my Life, then how much more may this Son of Jemini! suffer him to curse, for the Lord hath bidden him. It may be, that the Lord will look on my Affliction, and do me good for his cursing this Day! Meaning, that the Lord will send Comfort to his, when they are oppressed. And the King (b) pardoned Shimei, who had lately reviled him to his Fate, (Chap. 16.)

David also was still further plagued for his Sin, by the Lord's offering to him the Choice of three Plagues, either to have seven Years Famine, or to flee three Months before his Enemies, or to have three Days Pestilence in the Land (Chap. 24.)

For David had caused the People to be numbred, to see his own mighty Power, and to take a boasting Pleasure in his mighty Army, which much offended God.

In this strait, David declared himself, that he and his would fall into the Hands of God, for his Mercies are great, and not into the Hands of Man; so the Lord sent a Pestilence into the Land of Israel, from the Morning even unto the Time appointed, and there dyed of the. People from Dan, even to Beersheba seventy thousand Men, which was from the one side of the Country to the other. And when the Angel stretched forth his Hands upon Jerusalem to destroy it,

(a) Shimei was of the House of Saul, who despitefully cursed him to his Face; for Nathan had foretold David, I will raise up Evil against thee, out of thine own House, and will take thy Wives before thine Eyes, and give them to thy Neighbours, for thou didst it secretly,

but I will do this Thing before all Israel, and before the Sun.

(b) Albeit David spared Shimei all the time himself liv'd; yet (as I may say) in the Grave he slew him by the Hand of Solomon his Son, 1 Kings 2.

the Lord shewed Mercy, and spared that place, because he had chosen it to build his Temple there for his Worship. David acknowledged his Fault, and cryed out, *Behold I have sinned, yea, I have done wickedly; but these sheep, what have they done? Let thine Hand (I pray thee) be against me, and against my Father's House.* Then David, by the Appointment of the Lord, went to *Araunah* the *Jebusite* to buy the *threshing-floor* of him, in order to build an Altar unto the Lord, which cost him fifty Shekels of Silver; now a Shekel is counted worth (in our *English Money*) two Shillings six pence, or thereabout.

There David built an Altar unto the Lord, and offered Burnt-offerings and Peace-Offerings; so the Lord was appeased, and the Plague ceased.

David, after all his manifold Troubles, died in Peace, being seventy Years of Age; for he was thirty Years old when he began to reign, and he reigned forty Years in *Hebron* and *Jerusalem*. He died in a good old Age, full of Days, Riches and Honour, and was buried in the City of David, in the Year of the World 2983, but before he died, he exhorted *Solomon* his Son to take heed to the Charge of the Lord, to walk in his Ways, and to keep his Statutes, his Commandments, his Judgments, and his Testimonies, as it is written in the Book of *Moses*; intimating, how hard a thing it is to govern, and that none can do it well, unless he obey the Lord. Do thus (saith he) and thou shalt not want one of thy Posterity to sit on the Throne of *Israel*. Thus after he had served his time, he slept, and was buried with his Fathers, and saw Corruption.

To conclude with the Character of this mighty Prince, we may remark,

1. That David, in Person, was of small stature, yet exceeding strong; for he exceeded all Men in external Gifts, and Graces, and was said, by the Lord himself, to be a Man according to God's own Heart, setting his Human Frailties apart.

2. The *Psalms*, which he penned, witness his Piety and his excellent Learning. And being both a King and a Prophet, he foretelleth Christ more perspicuously than all the rest.

3. In the Person of *David* the Scripture doth set forth *Jesus Christ*, the chief King, who came of *David* according to the *Flesh*, and was persecuted with Enemies outward and inward, as well in his own Person, as in his Members, but in the end he overthrows all his Enemies.





I. K I N G S.



IF This Book treateth of the flourishing State of *Israel* and *Judah* under *Solomon*. The *Holy Ghost* setteth before our Eyes here, the variety and change of things, which happen'd to the Government at *Jerusalem*; that the Children of God should learn to look for no continual Rest or Quietness in this World; declaring from the Deaths of *David*, *Solomon*, and the rest of the Kings unto the Death of *Abah*; That flourishing Kingdoms (except they be preserved by God's peculiar Protection) fall to decay, and come to nought.

David being dead, *Solomon* his Son succeeded him in the Throne, by the Appointment of *David* himself (*Chap. 1.*)

Solomon signifieth a *Peace-maker*, or *Peaceable*; and denotes one that bringeth good Tidings of *Peace*, typically representing *Christ* the Prince of *Peace*.

King *Solomon* was brought up under *Nathan* the Prophet, and Crowned on the Hill *Gibon*, which stood before *Jerusalem*; and not far from it stood Mount *Golgotha* where *Christ* our Lord was crucify'd; from whence may be observ'd, that as *Solomon* upon that Hill was crowned King, so *Christ*, who is our Saviour and the true *Solomon*, was

was crowned and made perfect in Sufferings, to effect the great Peace between God and Man.

Solomon began the Work of the Temple in the fourth Year of his Reign, at which time he traded for Gold to the *East-Indies*. And as he built up the Temple of the Lord with great Majesty, and Glory, so Christ hath built up that heavenly Temple the Church of God, and adorned it with the Gifts and Graces of his holy Spirit in this World, that so it might be capable of eternal Glory in the World to come.

Solomon made an Affinity with *Pharaoh* King of *Egypt*, and took his Daughter to Wife; and then the Lord appeared to him, and the first thing he asked of God, was, to give him *Wisdom*, that he might behave himself aright in the execution of his Charge. At his asking this, God was so well pleased, that he said unto him, Behold, I have done according to thy Words, in giving thee a wise and understanding Heart, so that there hath been none like thee, neither after thee shall arise the like: I have also given thee that, which thou hast not asked, both Riches and Honour. And *Solomon* shewed his thankfulness of Heart, by employing his Wealth and Wisdom to the Glory of the Lord, and the well governing the Church and People committed to his Charge. His Power and Magnificence were seen in the large extent of his Kingdoms, from the River *Euphrates* unto the Land of the *Philistines*, and the Borders of *Egypt*, (Chap. 4.)

His Household was very great and splendid; for his Victuals and Provision for one Day was thirty Measures of fine Flour, and thirty measures of Meal, ten fat Oxen, and of the Pasture twenty Oxen; and an hundred Sheep, besides Harts and Bucks, and fat Fowl. He had also forty thousand Stalls of Horses for his Chariots, and twelve thousand Horsemen. He was so admired for his Greatness and Wisdom, that there came of all People, to see and hear him.

Hiram King of *Tyre* sent unto *Solomon*, and *Solomon* unto him, for the building of an House for the Lord, who both joyned in the building thereof (Chap. 5.) In *Hiram* is prefigured the vocation of the Gentiles, who should help



I. KINGS CHAP. XI. ^{Pa. 75.}
Solomons Idolatry.



I. KINGS 11 Verse 7

*Then did Solomon build an high place
for Chemosh the abomination of Moab
in the hill that is before Jerusalem etc.*

help to build the spiritual Temple. (a) Thirty thousand Workmen were prepared for the building of the Temple; he had seventy Thousand Persons, that bare Burdens, and fourscore Thousand more, that were Masons in the Mountains, besides those, that were appointed over the Works, who were three Thousand and three Hundred.

In the fourth Year of his Reign, he built the House of the Lord, which was threescore Cubits long, and twenty broad, and thirty Cubits high, which was well accepted of God. And after the finishing of the Temple, *Solomon* fortify'd *Jerusalem* with a treble Wall (*Chap. 6.*)

The Lord promised, that if he, and the Children of *Israel* would walk in his Ordinances, and keep his Commandments, then would he perform unto them his Promise, which he made to *David*, That he would establish his Kingdom for ever, and that he would dwell amongst the Children of *Israel*, and would not forsake them.

Now was the *Ark* of the Lord brought from *Zion*, the City of *David*, and placed in the Temple (*Chap. 8.*)

Solomon grew so famous, that a Report of him went over all the Land; the Queen of *Sheba*, hearing of his Fame, came to see the Wisdom of *Solomon*, which she could not credit, till she had made proof by her coming; so she presented the King with rich and precious Gifts (*b*) (*Chap. 11.*)

For he had a Thousand Wives and Concubines, many of which were Idolaters, and caused him to commit the like sin; they were such of whom the Lord gave an hint

(a) *Solomon* had a double charge for the building the Temple, one from his Father *David*, and another from God.

(b) As he had plenty of all other things, so had he no scarcity of Women; and when he fell to doting, his Wives turned his heart after other Gods; so strange an Example of Human Frailty, was never read of as this King, who

having received Wisdom from God, and was made such a King, by the love of God, the wisest, richest, and happiest of all Kings, should, in the end, by persuasion of foolish Women, forget and forsake the Lord of all the World, the giver of all Goodness, of which he was more liberal to this King than to any that ever the World had!

unto the Children of *Israel* (*Exodus* 34. 16.) saying, Go not ye into them, nor let them come into you, for surely they will turn your Hearts after their Gods. So that his heart was not perfect with the Lord his God, as was the Heart of *David* his Father; and for this his Wickedness, the Lord raised up Adversaries against him, (for the Lord leaves not sin unpunished in the greatest) he stirred up *Hadad* the *Edomite*, of the King of *Edom*'s stock. God reserved him (that he was not slain by *David*, when all the Males of that Country were put to death) though an *Idolater*, to be a scourge to punish his People's sins. The Lord brought this *Hadad* to such high Honour, that he married *Pharaoh*'s Wife's Sister. The Lord also raised *Rezon* the Son of *Eliadah*, for another scourge against him, saying, because of the Wickedness, that thou hast committed, I will rent the Kingdom from thee, and will give ten Tribes to *Jeroboam* the Son of *Nebat*, (who lifted up his Hand also against the King) but he shall have one Tribe, for my *Servant David*'s sake, and for *Jerusalem*, the City, which I have chosen out of all the Tribes of *Israel*, because they have forsaken me, and have worshipped strange Gods, (a) and have not walked in my Ways, as did *David* his Father. But, saith the Lord, I will not take the whole Kingdom out of his Hands. Herein the Lord had respect unto the *Messiah*, which should be the bright Star, which should shine throughout all the World.

Not long after King *Solomon* died, when he had reigned over *Israel* forty Years, so he was buried in the City of *David* his Father, and *Rehoboam* his Son by *Naomi*, an *Ammonitess*, reigned in his stead; who had under his Dominion the least part, the two Tribes of *Judah* and *Benjamin*. This flourishing Kingdom fell to decay, being divided, part under *Rehoboam*, and part under *Jeroboam*, which were before all but one People, and now by the just Punishment of the Almighty were made two; where-

(a) *Baal* and *Astaroeth* were accounted the Gods of the *Zidonians*; herein was *Solomon*'s Idolatry.

of Judah and Benjamin clave to Rehoboam, and this was called the Kingdom of Judah; and the other ten Tribes held with Jeroboam, and this was called the Kingdom of Israel (Chap. 12.)

Rehoboam forsook the Counsel of the Ancients, and listened to the young Men, that had been brought up with him, which caused the People to be inveterate against him. (a) Jeroboam also fell to Idolatry, by setting up two golden Calves, and making a Religion to fit his Appetite. And because he would the more bind the People's Devotion to his Idolatry, he erected a new Holiday, besides those which the Lord had appointed in the Law: For these Offences he was reprehended by a Man of God, sent on purpose to wait on him, in Bethel, the Residence of his Idolatrous Calves, and his Altar dedicated to them. But he was so far from listening to him, that he would have laid violent Hands upon the Lord's Prophet. But as he stretched forth his Hand against him, it dried up, so that he could not pull it in again unto him. Then the King intreated the Prophet to pray to the Lord for him, that his Hand might be restored, and it was so. He, like other wicked Men, humbled himself for a time, when he felt the Judgment of God upon him; but afterwards he returned to his old Malice, thereby declaring his Hypocrisy (Chap. 13.) (b)

After this, he sent his Wife in a Disguise to Shiloh, to Abijah the Prophet; but the Lord possessed the Prophet of her Craft, and bad her tell Jeroboam, Thus saith the Lord God of Israel, For as much as I have exalted thee from among the People, and have made thee Prince over my People Israel, and have rent the Kingdom away from the House of

(a) The Counsel that was given, is seen in 1 Kings 12. 7. and in 2 Chron. 10. 7. to be kind to the People, to shew himself a Father to them, and they will be as Servants to him for ever. But he advised with his young Counsel-

lors, who hastily advised him, That the People should be rigorously tied to their Obedience.

(b) There were continual Wars between Jeroboam and Rehoboam for Friendship once broken, is hardly pieced, as 2 Chron. 12.

David,

David, and have given it thee, and thou hast not been as my Servant David, which kept my Commandments, but hast done evil above all that were before thee, (for thou hast gone and made thee other Gods, and molten Images, to provoke me, and hast cast me behind thy Back) therefore behold, I will bring Evil upon the House of Jeroboam, and will cut off from him him that pisseth (c) against the Wall, &c. A heavy Destruction! He also threatned the People, tho' it was the King, that made them to sin, so as the People shall not be excused when they do Evil at the Commandment of their Governours; for he threatned that he would give Israel up; and the Lord shall smite Israel, as when a Reed is shaken in the Water, and he shall weed Israel out of this good Land, which he gave to their Fathers. Thus the Lord's heavy Hand was against Jeroboam and the People of Israel, to their Destruction (Chap. 14.)

Rehoboam, who reigned in Judah and Jerusalem (the City, which the Lord did chuse out of all the Tribes of Israel to put his Name there) wrought Wickedness also in the sight of the Lord, so that the Lord was provoked to Wrath, who did according to all the Abominations of the Nations, wherefore that Place was punished by Chishak King of Egypt. (d) The Lord also shortened Rehoboam's Life that he dy'd, so Abijam inherited his Father's Kingdom and his Vices. He set up his Son after him, whose Name was Asa, signifying a Physician (Chap. 15.) His Character is, That he did that which was right in the sight of the Lord, and removed the Idols, that his Father had

(c) *Jeroboam* preferred the Policies of the World before the Service and Honour of God; fearing lest the Tribes should return to *Jerusalem* to do their Sacrifices, and so be drawn from him, he erected two golden Calves in *Dan* and *Bethel*, for the People to worship, and made election of his

Priests out of the unworthiest People.

(d) *Rehoboam* begins well with Counsel, but had not the Judgment to discern of Counsels, but when a King's Heart is turned from God, it is turned also from the *Israel* of God.

made (a). He had the Gout in his Feet, yet he sinned against God, in putting his Trust rather in the Physician than in the Lord; for it is in vain to seek unto the Physicians, except we first look unto God, who is the true Physician both of Soul and Body, to purge our Sins, the chief causes of all our Diseases; and after that use the help of Physicians, as Men, by whom God worketh; wherefore *Asa* dy'd, and *Jehosaphat* his Son (b) reigned in his stead.

Jehosaphat signifies *The Lord is Judge*: He went through all his Dominions, to instruct his Subjects in the true Worship of God, in every City, ordaining Judges and Governours.

The Typical signification of *Jehosaphat* is this; That as he by Prayer, and sounding of Trumpets, and other Instruments of Musick, overcame and dispersed his Enemies without drawing his Sword; so *Christ*, by the sound of his Word and Doctrine, without drawing any Weapon, overcame the Enemies of his Church.

Nadab the Son of *Jeroboam* reigned over *Israel*: He did Evil in the sight of the Lord, wherefore the Lord stirred up *Baasha* the Son of *Abijah* against him, who slew him, and reigned in his stead. He slew all the Race of *Jeroboam*, and yet all his own short Reign was but very unfortunate. (*Chap. 15*).

Where it may be observ'd, that the Lord stirred up one Tyrant to be the Punishment of another for their Wickedness; but the Lord suffered him not long to reign, but his Son *Elah* succeeded him; against whom *Zimri* conspired who was his Servant, for being drunk he slew him, and afterwards sat upon the Throne, but God punished him, so that he reigned only seven Days;

(a) He enjoyed Peace for his first ten Years, in which time he established the Church of God; he also spared not his own Mother, who was an Idolatress, but deposing her from her Regency, brake

her Idol and burnt it. *2 Chron. 15. 16.*

(b) *Jehosaphat*, who succeeded *Asa*, was a Prince religious and happy, an Enemy to Idolatry.

for

for being besieged in *Tirzah*, and finding no way to escape, he burnt the King's Palace and himself in it. (*Chap. 16.*) (a)

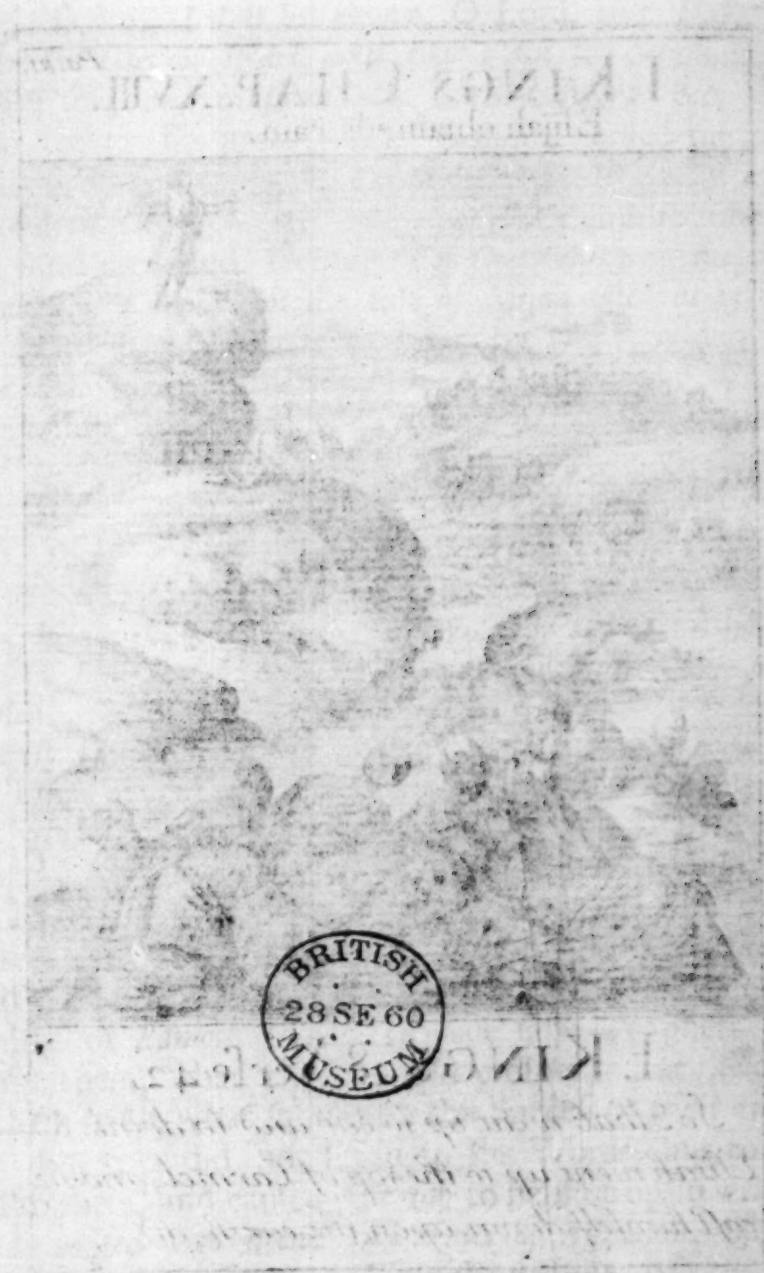
Then were the People of *Israel* again divided; for part followed *Tibni* the Son of *Ginath* to make him King, and the rest followed *Omri*; but the People that followed *Omri* prevailed. *Omri*, his Name signifieth *bitter*, or rebellious; and yet he did Wickedness in God's sight. And after him, *Abah* his Son reigned, who was worse than all the rest: For he took *Jezebel* to Wife, by whose means he fell into all Wickedness and strange Idolatry, and cruel Persecution (b). He was forewarned by the Prophet *Elijah* of a Famine, that should come upon the Land, but in that Famine the Lord promised to feed the Prophet miraculously; and for the strengthening of his Faith, he was fed by Ravens (*Chap. 17.*) Wicked *Abah* counted the Prophet *Elijah* a Troubler of *Israel*, for speaking to him what the Lord had required him to speak: But the Prophet was so bold as to reply, *I have not troubled Israel, but thou and thy Father's House, in that ye have forsaken the Commandments of the Lord, and followed Baalim*, (*Chap. 18.*)

He was courageous enough to reprove wicked Slanders, without respect of Persons. *Elijah* also desired to make tryal of the Falshood of the King's Prophets, and to prove himself observant of the Lord: *I only* (says he) *remain a Prophet of the Lord, but Baal's Prophets are four hundred and fifty Men: Give us therefore two Bullocks, let them chuse one and cut him in pieces, and lay him on the Wood, but put no Fire under: I also will prepare the other Bullock, and do likewise. Then* (said he) *call on the Name of your God, and I will call on the Name of the Lord, and the God, that answereth by Fire, let him be God. And all the People answered, it is well spoken.* (See the Story at large set forth in Chapter the 18th.

(a) *Omri*, in revenge of the King's murder set upon *Zimri*, and inclosed him in *Tirzah*, and forc'd him to burn himself.

Jeroboam, erecting an Altar to *Baal* in *Samaria*; and he suffered *Jezebel* to kill the Prophets of the Lord.

(b) He upheld the Idolatry of



BRITISH
28 SE 60
MUSEUM

I. KINGS CHAP. XVIII.

Pa: 81.

Elijah obtaineth rain.



I. KINGS 18. Verse 42.

*So Ahab went up to eat and to drink, &
Elijah went up to the top of Carmel, and he
cast himself down upon the earth, etc.*

Baal's Priests prayed long in vain, and were not heard, but were laughed at and derided by *Elijah*. Then *Elijah* prayed, saying, *Let it be known, O Lord, this Day, that thou art the God of Israel, and that I am thy Servant.* So the Fire fell, and consumed the Burnt-Offering, &c. The People seeing this great Work wrought, cried out, *The Lord is God*, and the false Prophets were slain.

This being told *Jezebel* by King *Abab*, she became enraged, and protested, saying, *The Gods do so to me, and more also, if I make not the Life of Elijah like one of their Lives by to morrow this time.* But by the Providence of the Lord he escaped her Hands; for though the Wicked rage against God's Children, yet he holdeth them back, that they cannot execute their Malice at their pleasure.

After this, *Abab* and *Jezebel* conspired together by the Practice of false Witness, and put *Naboth* to Death, taking away his Vineyard from him. But by God's Command, *Elijah* reprov'd him, saying, *Hast thou killed, and also taken Possession? In the place where Dogs licked the Blood of Naboth, shall Dogs lick thy Blood also.* This was fulfilled in *Joram* his Son, as we may read in 2 Kings 9. 25, 26. The Dogs also shall eat *Jezebel* by the Wall of *Jezreel*. This caused *Abab* to humble himself, and repent; wherefore (it's said) the Lord deferred his Judgment for a while.

After this, *Abab* and *Jehoshaphat* the King of *Judah*, joyned their Forces against the King of *Assyria*, for the regaining of *Ramoth Gilead*, (a) the false Prophets perswading them, that they should prosper. But *Micaiah* told them truly, what should be the Success of their enterprize; but they did not listen to his Words, but to the false Prophets, and caused *Micaiah* to be shut up in Prison, there to be fed with Bread and Water of Affliction, till the King returned in Peace. Then the Prophet briskly told

(a) This Confederacy made by a good King with one that hated the Lord, could not long prosper, as not issuing from the true Root and Fountain of Wisdom. *Abab* was a wicked King, that sold

himself to work Wickedness, 2 Chron. 18. and the Event was such, that *Jehoshaphat* hardly escaped with his Life, but by extraordinary Providence was delivered. 2 Chron. 18. 31.

G

him

him, *If thou return in Peace, the Lord hath not spoken by me.* So they went forward to the Battle, where *Abab* was slain, and brought to *Samaria*, and then buried; and *Abaziah* his Son reigned in his stead, and the Dogs (as was fore-told by the Prophet) licked up *Abab's* Blood.

We may here observe and learn, not to hate the Preachers of God's Word, though they do grate upon our galled Consciences.

To conclude this Book,

We may take notice, how it pleased God to punish the sins of *Solomon* in his Son *Rehoboam*, by an Idolater, and a Traytor; and by an *Egyptian* Successor, whose Daughter *Solomon* had married. And whilst he served God, he was assured against the greatest Kings; but when he forsook him, his Dominion was torn in asunder by his meanest Vassals. We see Nations and Cities, for Idolatry and hainous Offences, are overthrown and recorded as Presidents to succeeding Ages; punished with Famine in *David's* time for *Saul* and his bloody House. *David*, in his latter time suffered Afflictions for *Uriah*. *Solomon* had ten Tribes of twelve torn from his Son for his Idolatry. *Rehoboam* was spoiled of his Riches and Honour, because the People made Images, high Places, and Groves for false Worship, and because he suffered *Sodomites* in the Land. *Jeroboam* was punished, and his Posterity, for the Golden Calves he erected. *Joram* had his Son slain by the *Philistines*, and his Bowels torn out for Murder. *Abab* and *Jezebel* were slain; the Blood of the one, and the Body of the other eaten by Dogs, for the false accusing and killing of *Naboth*.

In the Throne of *Judah* there was a Succession and interchange of good and evil Kings, so that the Church was always exercised for their Tryal of Patience and Content; and it was so ordered by a wise God, that the Church may not look for a Heaven upon Earth.



II. K I N G S.

IN this *second Book of Kings* are contained the Acts of the Kings of *Judah* and *Israel*, and the Decrease of those Kingdoms of *Israel* from the Reign of *Ahab* and *Abaziah*, who succeeded him, unto the last King *Hoshea*, who was impritoned by the King of *Assyria*, and his City *Samaria* taken, and the *ten Tribes*, by the just Plague of God for their Idolatry and Disobedience to the Lord, were led into Captivity.

And it treats of the Acts of the Kings of *Judah*, from the Reign of *Jehoram*, Son of *Jehosaphat*, unto *Zedekiah*, who for the Contempt of the *Lord's* Commandment, and of his Prophets, by Famine and other Means, was taken by his Enemies, and saw his Sons most cruelly slain before his Face; then his own Eyes were put out, and for his sins *Jerusalem* was burnt, and he with his People led Captives into *Babylon*. Here are special Examples of God's Favour towards the People and Rulers, who obey his Priests and the Prophets, as also his Plagues towards such as neglect his Ministers, and disobey the Lord's Commands.

Abaziah, the Son of *Abah*, began to reign over *Israel* in *Samaria*, the seventeenth Year of *Jehosaphat* (a) King of *Judah*, and he reigned two Years; but he did wickedly in the sight of God, provoking him to Wrath by his Idolatry, and following his Father's Steps, so that he was punished for his sins divers ways. (b)

For, First, The *Moabites* rebelled, who were wont to pay him Tribute; as also he fell from his Window, that he sickened; in which Judgment he sought not the Lord, but enquired after *Baalzebub*, the God of *Eckron*, whether he should recover. The *Philistines* who dwelt at *Eckron* worshiped this Image, which figured the God of Flies, (c) (*Chap. 1.*)

Elijah, the Prophet of the Lord, reproved him for this his Idolatry, letting him know, that for this sin, he should not come down from the Bed, on which he lay, but should surely dye. The King hereupon sent a Commander with his fifty Men, to fetch the Prophet to him; but upon the Prophet's Prayer, Fire came down from Heaven, and devoured them. The like Entertainment had the second Company, that came upon the same Message. And the third likewise was sent, but being somewhat stricken with the former Judgments shewed upon the other two Captains and their Men, they fell upon their Knees before *Elijah*, saying to him, O Man of God, I pray thee, let my Life, and the Lives of these thy fifty Servants be precious in thy sight, desiring that they might not die, as did the other two and their Companies (d). So the Prophet

(a) *Jehosaphat* joyned himself with *Abaziah* King of *Israel*, who did very wickedly, which the holy Prophet reproved, 2 *Chron.* 18. 35, 37.

(b) He would not be warned by his Father's Ways and his End, but walked in the Ways of the House of *Abah*.

(c) The Prophet was displeased that they sought help from the

dead Idol, saying, Is there not a God in *Israel*? Therefore the Wrath of God was against them with Fire.

(d) He besought Mercy at the Prophet's Hands, and both went to the King, the Prophet averring to his Face, that he must dye, which came to pass in the second Year of his Reign.

went down with him to the King, and said to him, *Thus saith the Lord, because thou hast sent Messengers to inquire of Baalzebub the God of Ekron, therefore thou shalt not come down from off the Bed, on which thou art gone up, but shalt surely dye.*

The Prophet *Elijah* divideth the Waters of *Jordan* with his Cloke; and he, together with *Elisha*, went over on dry Land (*Chap. 2.*)

Elisha signifieth the *Salvation of God*; this Prophet was a Type of our *Saviour*; for as *Elisha* was anointed Prophet by the Prophet *Elijah*, so *Christ* was the anointed Priest of the Father, and as *Elisha* did many Works of Mercy, and many Miracles to make evident God's Mercies, Power and Providence, so our *Saviour* went from Place to Place, shewing Mercy to the Blind, Lame, and Impotent, and working wonderful Miracles, that thereby his Doctrine might be made evident to the World, and all that trust in him might be made capable of eternal Happiness.

The Spirit of Prophecy is given to *Elisha*, as it was to *Elijah*; for God caused him to work wonderful things. By his Power he caused the bitter Waters to become profitable for Man's Use. As he was going up to *Bethel*, Children, or young Men came forth, and mocked him, saying; *Go up, thou bald Head*: The Prophet perceiving their malicious Hearts to be set against the Lord, and his Word, desireth God to take Vengeance of that Injury done to him; so two Bears came forth out of the Forest, and tore in pieces two and forty of them.

Jehoram and *Jehoshaphat* waged War against *Moab*, and the King of *Moab* being worsted, took his eldest Son, that should have reigned in his stead, and offered him for a Burnt-offering to his Gods to pacify them, which barbarous Cruelty so moved the *Israelites* Hearts with pity, that they left off and departed. (*Chap. 3.*)

In the further Course of this History, we have many surprizing Miracles of the Prophet *Elisha*. A Widow of one of the Prophets, which *Josephus* says was that *Obadiab*, that borrow'd Money to feed the Lord's Pro-

phets by fifty in a Cave, was left in Debt so deeply, that her two Sons were in danger of being sold to make it good. *Elisha* being appriz'd of it, caus'd a *Pot of Oyl*, which was all her Substance, to be so multiply'd, that by the sale of it she paid her Debt, and had a competent Estate left out of it.

There dwelt a *Hospitable Lady* in the City of *Shunem*, in the Tribe of *Issachar*, who us'd to entertain the good Prophet with great Freedom and Plenty. Her Child died of a Calenture in Harvest time; and, upon pious Application, *Elisha* restored him to Life again. And this makes good our Saviour's Words, *That he, that receiveth a Prophet in the Name of a Prophet, shall receive a Prophet's Reward*, (Mat. 10. 41.) Afterwards at *Gilgal*, when he had provided an Entertainment for the *Sons of the Prophets*, which probably were his Pupils in Divinity, a Servant, by a mistake, had gathered disagreeable Herbs for the Broth; they thought they had been poyson'd with it, but the good Man rectify'd the Food by throwing in a handful of Meal. At another Place he fed an hundred Men with an inconsiderable Quantity of Provision, to the Admiration of those that serv'd it. The proud *Syrian* General, *Naaman* by Name, was heal'd of a foul Leprosy, by washing in *Jordan* seven times, according to the Direction of *Elisha*; tho' at the first motion he rejected the Remedy with Disdain. For this extraordinary Service he was offer'd Money, but generously refus'd it. However, upon this Occasion, the sin of Covetousness was punished. (a) *Gebazi* pretended to sell the Miracles of God, and took Money, Garments, and other Things, where he should not; wherefore he was stricken with Leprosy, and his Family after him. (Chapter 5.)

When the King of *Syria* warred against *Israel*, *Elisha* discloseth the King's Intent to the King of *Israel*, at which when the King of *Syria*'s Heart was troubled; and he

(a) *Elisha* refused the Gifts of *Naaman*, but his Servant *Gebazi* took part thereof, from whence the Sellers of Spiritual Gifts are

called *Gebazites*, as the Buyers are *Simonians*, from *Simon Magus*.

wanted

wanted to know, how his Counsel should be discover'd, one of his Servants said, *Elisha the Prophet, that is in Israel, telleth even the Words, that thou speakest in thy private Chamber.* (b) The King hereupon sent an Host, to encompass him about, and to take him. Yet the Prophet, resting assured on the divine help, prayed unto the Lord to smite them with blindness; which was done accordingly, so that they knew not their way, but went directly to *Samaria*, where, by the Prayer of *Elisha*, their Eyes were opened. The gentle Intreaty, and the Miracle wrought by the Prophet, did more prevail for common quietness, than if the *Syrians* had been overcome in Battle, for they returned no more into the Land of *Israel*. (Chap. 6.)

Afterwards *Jehu* the Son of *Jehosaphat* was anointed King over *Israel*; *Jehu* signifies *A constant Man in himself*, he was raised up to smite the House of *Abah*; he also smote *Abaziab* King of *Judah* to death. This *Jehu* commanded *Jezebel* to be thrown down headlong, and sprinkled her Blood upon the Wall, and trod her under Foot. And this he did by the motion of the Spirit of God, that her Blood should be spilt, who had shed the Blood of Innocents, and should herself become a Spectacle of God's Judgment upon all Tyrants. (Chap. 9.)

Jehu also caused the seventy Sons of *Abah* to be slain; this was done that the Lord's Word might be fulfilled which was spoken, *1 Kings, Chap. 21.* and the last Verse. (Chap. 10.)

The Lord well approved of, and rewarded the Zeal of *Jehu*; (c) yet he departed not from Idolatry, but followed the golden Calves that were in *Bethel*, and in *Dan*, and walked not upright in the Law of the Lord, and departed not from the sins of *Jeroboam*, which made *Israel* to sin.

(b) Nothing is so craftily conspired by the Wicked against God's People, but God can reveal it, and bring it to light, and cause their Counsel to be disclosed.

(c) He, for his well doing re-

ceived a Promise from God, that his Seed should occupy the Throne unto the fourth Generation; yet he was idolatrous and plagued with Wars.

The People of *Israel* in those Days falling from God, and serving strange gods, the Lord began to lothe them, and to cut them short: So as *Hazael* smote them in all the Coasts of *Israel*, and *Jehu* died, and *Jeboabaz* his Son reigned. (*Chap. 10.*)

God also made use of a wicked Woman, *Athaliah*, to destroy the Posterity of *Jebofaphat*, and of the whole Family of *Abab*, yet *Jebofheba*, the Daughter of King *Foram*, and Sister to *Abaziah*, took *Jeboash* the Son of *Abaziah*, and stole him from amongst the King's Sons, that should be slain, and he afterwards was made King with great Triumph. (*Chap. 11.*)

Jeboiada maketh Provision for repairing of the Temple; for it was much out of order, partly by the negligence of his Predecessors, and partly by the Wickedness of Idolaters. (*Chap. 12.*) yet after his Death, the People fell again into Idolatry.

Amaziah King of *Judah* waged War against *Joash*, the Son of *Jeboabaz*, the Son of *Jehu*, King of *Israel*, saying, (*d*) Come let us look one another in the Face; i. e. let us fight hand to hand, and try it by Battle, which shall be the most puissant Prince.

The King of *Israel* sent word back to *Amaziah* (by way of Parable) saying, The Thistle that was in Lebanon, sent to the Cedar, that was in Lebanon, saying, Give thy Daughter to my Son to Wife; and a wild Beast, that was in Lebanon, went and trod down the Thistle. By which Parable it is to be noted, that *Jeboash* compareth himself to a Cedar tree, because of his great Kingdom over ten Tribes; and *Amaziah* to a Thistle, because he ruled over two Tribes only; and the wild Beast was the Army of *Joash*, that spoiled the Capital City of *Judah*. (*e*) So

(*d*) *Amaziah* in his Devotion, had fallen down before the *Edomite* Gods, and rose high in the confidence of his own strength; he placed his help in Stocks and Stones, and put his Confidence in Man.

(*e*) *Amaziah* King of *Judah* was overthrown, who provoked the War, whereupon *Jerusalem* was taken, the Temple sacked, and all the rich Vessels of it carried away to *Samaria*.

Amaziah

Amaziah was worsted by *Joash*, and about fifteen Years after that was put to death by his own Subjects at *Lachish*, and *Azariah* his Son, was made King in his stead. And when *Joash* died, which was shortly after this notable Victory, then *Jeroboam* his Son succeeded him over *Israel* in *Samaria*, but he fell to Idolatry; and after him succeeded *Zachariah*, who was the fifth and last Successor of the House of *Jehu*, and indeed the last in *Israel*, that had the Kingdom by Succession (a), save only *Pekabiah* the Son of *Menabem*, who reigned but two Years. This *Menabem*, instead of seeking Help of God, when his Enemies came against him, went about, by Money, to purchase the Favour of an Infidel; (b) therefore God forsook him and his Adversary; *Pul*, the King of *Assyria*, soon after broke his Promise, destroyed the Country, and led the People away captive. (1 Chron. 5. 26.)

In those Days the Lord was angry with the People of *Judah*, and sent amongst them *Rezin*, the King of *Syria*, and *Pekab* the Son of *Remaliah*, which slew of *Judah*, in one day, six score thousand fighting Men, because they had forsaken the true God. *Rezin* and *Pekab* marched up against *Jerusalem*, and besieged *Abaz*, but could not overcome him; for the Lord preserved that City and the People therein for his Promise sake made to *David*; it was not for any thing of Merit in the King, for he was wicked, and yet of him proceeded a godly Son, who succeeded him, namely *Hezekiah*, (Chap. 16.)

Here we may take notice, that Idolatry was the cause of the Calamities of the People of *Israel*, and of their perpetual Captivity. And this ought to be an Admonition to all People and Nations, to cleave to the Lord their God, and only to worship him; not to follow strange gods for fear of the like Judgments. The Lord was so

(a) *Zachariah* was slain by those, who were with Child. He being invaded by *Pul*, bought *Shallum* his Vassal.

(b) *Menabem* used great cruelty to those, who would not acknowledge him, ripping the Bellies of *raeh*

wrath

wrath with them, that he put them out of his fight, and none were left, but the Tribe of *Judah* only. And thus was the Seed of *Israel* cast off, and afflicted by the Hands of Spoilers (d) and Strangers, even People from *Babel* and *Cuthab*, and other Parts, who were placed in the Cities of *Samaria*, instead of the Children of *Israel*. These People so placed served not the Lord, (e) wherefore, lest they should blaspheme, as though there were no God, because he only chastised the *Israelites* for their sins; he shewed his mighty Power by sending Lions amongst them, which slew them; for that every one fell to Idolatry, worshiping the God which they fancy'd.

Now to return to the People of *Judah*; *Hezekiah*, the Son of *Abaz*, was their King, who was a good King, and did uprightly in the sight of the Lord; for he brake down the Images, and trusted only in the Lord God of *Israel*, so that after him was none like him, of all the Kings of *Judah*, and he prospered in all that he took in hand, (2 Chron. 18.) In his Days *Rabshakeh*, with a great Host, was sent from *Assyria* against *Jerusalem*: This *Rabshakeh* sent to *Hezekiah*, saying, Thus saith the great King, the King of *Assyria*, What Confidence is this, wherein thou trustest? because *Hezekiah's* Power was at that time but very small: So highly do the Wicked in their Prosperity flatter themselves. But *Isaiah* the Son of *Amos*, by the Mouth of the Lord comforteth *Hezekiah*, and promiseth him Victory. *Hezekiah* besought the Lord, (as the truest Refuge and Succour in all Dangers) desiring him not to suffer his Name to be blasphemed. The Lord heard him, and sent forth his Angel, and smote, in the Camp of the *Assyrians*, an hundred fourscore and five thousand, so that when they arose in the Morning, behold, they were all dead Carcases. (Chap. 19.)

(d) This last and most eminent Captivity of the ten Tribes, by *Sbalmanezzer*, was the utter Extirpation of them to this Day; and happened about the Year of the World 3277, under King *Hoshea*,

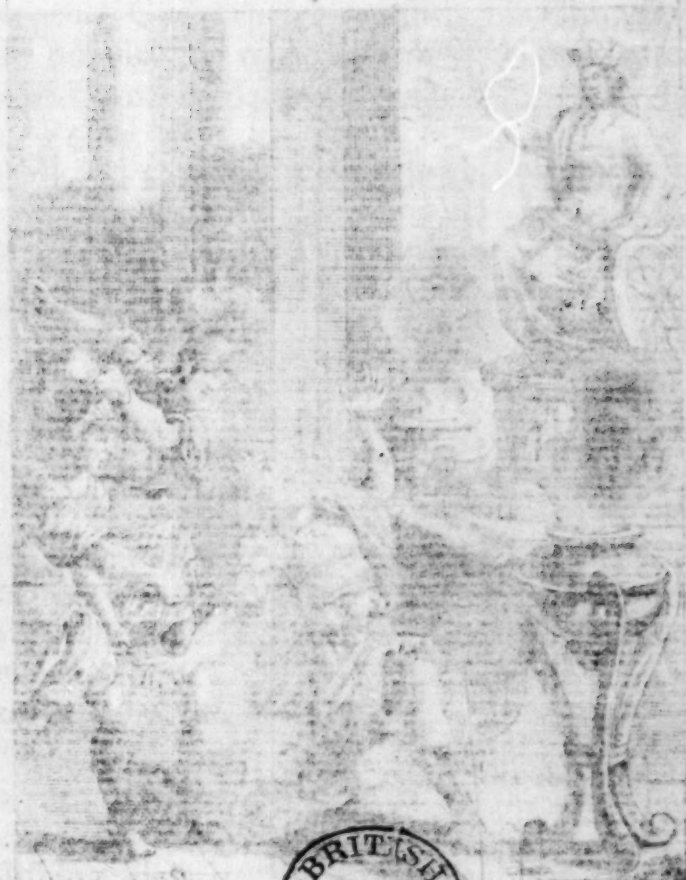
who himself was imprison'd for his Life.

(e) Every Country worshipped that Idol, which was most esteemed in that place, from whence they came,

After

THE KINGS CHAIR

Scenes in the life of the King



II. KINGS CHAP. XIX. *Pa. 91.*
Sennacherib slain by his sons.



II. KINGS 19. Verse 37.
*As he was worshipping in y^e house of
Nisroc his god, y^e Adrammelech & S^r Sa-
nazer his sons smote him wth y^e sword.*

After, as this King of *Assyria* was at his superstitious Devotion, *Adrammelech* and *Sharezer* his Sons, slew him. Here we observe God's just Judgment upon him for his Blasphemy, that he should be slain before the Idol, whom he preferred before the living God, and by those Hands also, whereby, according to the Laws of Nature, he ought to have been defended. Here is also seen the Love, that God beareth towards his Church, in that he would not suffer it to be destroy'd; shortly after *Hezekiah* sickned, and dy'd, and *Manasseh* his Son reigned in his stead (*Chap. 20.*)

Manasseh did Evil in God's sight, and restored Idolatry. Here we observe, that a godly Father may have a wicked Son; whereby it appears, that true Grace is the Gift of God, and comes not by descent. Hereupon the Lord threatned Judgments upon the People of *Judah* and *Jerusalem*, to their Destruction (*Chap. 21.*)

Manasseh also shed innocent Blood; the *Hebrews* write, that he slew *Isaiab* the Prophet, who was his Father in Law. The Lord took him away, and *Amon* his Son reigned in his stead, who followed his Father's steps. His Servants conspired against him, and slew him in his own House; the People slew the Murderer, and made *Josiah* King in his stead.

This *Josiah* was a good King, who did uprightly in the sight of the Lord; he was young, as being but eight Years of age when he began to reign; he repaired the Temple of the Lord, and was zealous of God's Glory, by abolishing Idolatry, and restoring the true Worship of God (*Chap. 22.*)

The Name *Josiah* signifies, the Fire of the Lord. In the last Year of his Reign he went with an Army to *Megiddo*, against *Pharaoh Necho*, King of *Aegypt*, where he was slain with an Arrow, about the thirty ninth Year of his Age (*2 Chron. 35.*)

Hilkiah the high Priest found the Book of the Law hid in the House of the Lord; this Book was the Copy, that *Moses* left, which was lost either by the negligence of the Priests in fore-time, or else abolished by the idolatrous

trous Kings (2 Chron. 34.) So the King sent to *Huldah* the Prophetess, to enquire of her the *Lord's* pleasure concerning the Book. She made known, That the *Lord's* Wrath was kindled against the People, because they had forsaken the *Lord*, and served strange Gods; and that the Words in that Book should come to pass; but because the King had heard the Words of the Book, and humbled his Heart before the *Lord*, he should die in Peace, and his Eyes should not see the Evil, which the *Lord* would bring upon the People. (Chap. 22.)

This being certify'd to the King, he caused all the People in *Judah* and *Jerusalem*, to assemble themselves together, neither young nor old were exempted; and the Book was read in their Ears, that so every one might learn to avoid those Punishments therein denounced, by serving the *Lord* aright. So the King made a Covenant with the *Lord*, and the People resolved to stand to it, that they should walk after the *Lord*, and keep his Commandments, and his Testimonies, and his Statutes with all their Hearts (Chap. 23.)

The King put forward the Work of the *Lord*, and put down the Idol, killed the false Prophets, took away the Abominations, that pertained to the Children of *Israel*, and compelled all to serve God.

For, as he had the Charge over all, and knew, that he must give an Account, and answer for all, so he thought it his Duty to see, that all should make profession of the Word of God. *Josiah* also kept a Passover unto the *Lord* in *Jerusalem*, and appointed the Priests to their Charge, and encouraged them to their Service, and they were ordered not only to minister in the Temple, but to instruct the People in the Word of God.

Yet for all this, *Josiah* failed in not listening unto *Necho*, but gave Battle against him, and was slain at *Megiddo*, (2 Chron. 35.) and the People made *Jehoahaz* his Son King over *Judah* and *Jerusalem*. (a) He did

(a) *Josiah's* Loss was greatly bewailed of all the People and Princes of *Judah*, and especially of *Jeremy* the Prophet, who inserted a sorrowful Remembrance thereof in his Book of Lamentation, Chap. 4.

that

that, which was wicked in the fight of the *Lord*, and fell from the true establish'd Religion, which caused God not to turn from the fierceness of his Wrath against them.

(b) Having made a Covenant not long before with the *Lord*, and not performing it, this King *Jehoahaz* prospered not; for within three Months after the Death of *Josiah*, the Plagues threatned, began against *Jerusalem*, which *Huldah* the Prophetess foretold; for *Pharaoh* King of *Egypt* went up against him to *Jerusalem*, took him Prisoner, and *Eliakim* the Son of *Josiah* was made King, and he turned his Name to *Jehoiakim*, and took *Jehoahaz* away, who, when he came to *Egypt*, died there.

Jehoiakim became subject to *Nebuchadnezzar*, (c) and did that, which was Evil in the sight of the *Lord*, wherefore the *Lord* sent against him the *Chaldeans*, and the *Aramites*, with great Armies, to destroy *Judah* according to the Word of the *Lord*, foretold, (2 Kings 20. 17.) So it was fulfilled, and (d) *Jehoiakin* was taken, and led Prisoner towards *Babylon*, but died by the way, and *Jehoiachin* was made King. *Nebuchadnezzar* besieging the City of *Jerusalem*, *Jehoiachin*, with all his Company, came forth and yielded themselves to him (Chap. 24.) *Nebuchadnezzar* took them Prisoners, and carried them Captives into *Babylon*.

Thus the *Lord* used these wicked Tyrants, to execute his just Judgments upon his People of *Judah*, for their Iniquity. So the King of *Babylon* made *Mattaniah* his Uncle King thereof, and changed his Name to *Zedekiah*. (e) This King also could not take warning at God's

(b) The Prophet *Jeremy*, calls this new King *Shallum*, *Jerem.* 22. He was not the eldest Son of *Josiah* but set up as the best affected to the King of *Babylon*.

(c) *Jehoiakim* became insolent and cruel, as may be seen in his dealing with *Uzza* the Prophet, who denounced God's Judgments against the City and Temple, which caused him to fly into *E-*

gypt, but he was pursued and delivered to the King's Ambassador, contrary to the custom of Civil Nations.

(d) *Jehoiachin* signifies the vexation of God.

(e) *Zedekiah* signifies the just Man of God. This was the Son of good King *Josiah*, yet a wicked Tyrant.

heavy

heavy Hand, so lately stretched out against the Prince and People for their iniquity; but he also did evil in the sight of the Lord; wherefore the wrath of God was highly incensed against Judah and Jerusalem. Zedekiah rebell'd against the puissant King of Babylon: So Nebuchadnezzar besieged Jerusalem in the ninth Year of this King's Reign, who was the last King of Judah, the siege began in Winter, the twenty seventh of December, which Day the Jews still observe as a fasting Day. It was besieged so long till there was a Famine in the City raging so sorely, that the Women did eat their Children, as we may read, *Lamentations*. 4. 10. The City at last was taken, and the King Zedekiah was brought before the King of Babylon, where he was condemned; they put out his Eyes, and bound him in Chains, and carried him to Babylon (*2 Kings* ult.) (a) His Sons also were slain before him, and all the People were carried away Captives to Babylon, for their abominations, and contemning of the Prophets. God's Judgments were a long time deferred, before he smote Judah and Jerusalem; for he sent to them by his Messengers, rising up early, for he had Compassion upon his People, but they mocked the Messengers of the Lord, and despised his Word, and misused his Prophets, till the Lord would no longer suffer their Sins, but came against them with a heavy Hand, (*2 Chron.* 36)

Jerusalem was stiled the holy City, and the Throne of God, seated on and near Mount Zion; it was unconquered by Joshua, but subdued by David. (b) He built there an Altar, and Solomon his beautiful Temple, where was the chief Place for the worship of God. Here may be seen the Judgment of God upon the People of Israel, how he plagued the ten Tribes sending them into a severe

(a) His Children, Princes, and Friends, were first slain before his Face; then were his Eyes tore out of his Head, and he kept in imprisonment, fulfilling the Prophecy of Ezekiel 12. *I will bring him*

into Babylon, and he shall not see it.

(b) It stood upon high Mountains, and Rocks, like an Earthly Paradise, and was the Metropolitan City of the Jews; at first called Salem, or Peaceable.

Captivity

Captivity, for their Idolatry and Disobedience, We see the Judgments also, that befel the King's People of *Judah* and *Jerusalem*, for their contempt of the Words of God: *Jerusalem* was destroyed, the King enslaved, and the People led away Captives.

Jerusalem was that great City of the Lord, built at first by *Melchisedec*, or *Shem*, Prince and Priest of *Salem*, (a) in the Country of the *Jebusites*, strongly seated on Mount *Sion*, and it continued unconquered for four hundred Years after the Entrance of the Children of *Israel* (*Heylin* and *Josephus*) (b)

When *David* attempted it, the People thereof presumed so much upon the strength of the Place, that they told him, their Blind and their Lame could defend it against him; but *David*, by the Valour of *Joab*, that courageous Leader, gained it, and made it the seat-Royal of the Kings of *Judah*: And it was afterwards destroyed by this Great Monarch *Nebuchadnezzar* by Fire.

This is that glorious Place, where the Lord was so much worshipped, so much praised, as set forth in Scripture; and it was rebuilt after the return of the *Jews* from the *Babylonian* Captivity; yet with such Opposition of the *Samaritans*, that the Work-men were forced to hold their Swords in one Hand, and their

(a) After *Melchisedech's* death, the *Jebusites* dwelt there, and had the Dominion of it, calling it *Jebus*, as in *Joshua* 10. 2 *Sam.* 1 Afterwards *Joab*, King *David's* General, won it, and drove them out, and call'd it *Jerusalem*.

Likewise this famous City of *Jerusalem* had 150000 Inhabitants, beside Women and Children, saith *Josephus*.

(b) This glorious City was first called *Salem*, that is peaceable, when *Melchisedech* there reigned, which he built after the Deluge,

and then it stood only upon Mount *Sion*.

In the *Jebusites* time it was called *Jebus*.

When *David* (by his chief Captain, *Joab*) won it, it was called *Jerusalem*, a sight or Vision of Peace. *Esaiah* 29.

It is also in Scripture called *Ariel*, that is God's Eye.

The Prophet *Ezekiel* (23. calleth it *Abaliba*, my fixed Pavilion, or Tent, being a City, wherein God had placed his own Habitation.

Tools in the other, to repulse the Violence of the idolatrous Enemy.

When they were carried into *Babylon*, they lived there in exile seventy Years; after which time *Cyrus*, the King of the *Persians*, permitted them to return home to their own Country, and to re-edify their City and Temple.



I. CHRONICLES



I. CHRONICLES CHAP. I.
Adams Line unto David.

Page

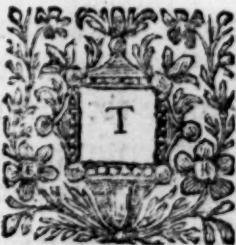


I. CHRONICLES i. Verse 1.

Adam, Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch, Methuselah, Lamech, Noah, Shem, Ham, and Japhet.



The First and Second Books of
C H R O N I C L E S.

 H E S E BOOKS contain a History from the Beginning of the Kingdoms of *Israel*: which in effect is comprehended in the two Books of the Kings, even from the Reign of *Solomon* to the Destruction of the Temple of *Jerusalem*, and the carrying away of the People Captives into *Babylon*. Wherefore I have made mention thereof often in the Books of the Kings, as being Histories depending one upon the other, one giving more light to the other in several particulars, and many Things are herein set forth more copiously than in the two Books of the Kings, (a)

(a) We may well observe here, that there was a Succession of good and evil Kings in the Throne of *Judah*, that the Church might not look for a Heaven upon Earth; as *Solomon* good, *Rehoboam* wicked; *Abijah* good, *Asa* bad; *Jehoshaphat* his Son good, his Son *Jehoram* wicked; *Abaziah* bad,

Jotham his Son good for a time. *Joash* good for a time, and *Amaziah* zealous in shew; *Jotham* good, *Abaz* the Son, wicked; *Hazekiah* his Son, good, *Manasseh* his Son wicked; *Amon* his Son, wicked; *Josiab* his Son good; so that Goodness is not propagated, tho' Wickedness is.

H

The

90 I. & II. CHRONICLES.

The Ancients called this Book *Paralipomenon*, which importeth some Things omitted, to wit, in the Books of the Kings, and the Jews used to comprehend both the Books of *Kings* and *Chronicles* in one; but the *Grecians*, because of the Length thereof, divided them into Two.

In these Books is contained an excellent History, even from *Adam* to the return from the Captivity of *Babylon*; But we must know, that those Books so often mentioned in the Kings of *Judah* and *Israel*, which, at large, do set forth the Story of both those Kingdoms, are not these two, for they were lost, and these are but a kind of an Abridgment of them, gathered by *Ezra*, as the Jews do observe, and write.

In the first Book of *Chronicles* is a brief Rehearsal of the Children of *Adam* down to *Abraham*, *Isaac*, *Jacob*, and the Patriarchs of *Judah*. Herein is set forth at large the surprizing Reign of *David*, because from him the *Messiah* was to come according to the Flesh, so that his Acts (from Chap. 12 to 26.) are more amply set down here than in the Books of Kings, both concerning his civil Government, and care in settling the true Religion upon a right Foundation. And in the latter End is shewed, how he rejoiced and magnified the Lord for his wonderful and frequent good success, (b)

In the second of the *Chronicles* is recorded a Continuation of the heavenly History, from *Solomon* to the Destruction and rebuilding of *Jerusalem*: Wherein we may see, who were godly Kings, and who were vicious. The godly Kings, when they saw the Lord's threatnings denounced against their Country for Sin, sought unto the Lord, and having recourse unto him by their earnest Prayers and Supplications, were heard.

(b) When *David* triumphantly entred the Region of *Moab*, it was said of him, *Moab is my Wash-pot, over Edom will I cast out my shoe*; meaning, that he would reduce them to a shameful Abjection, and appoint 'em for base Services; and that he would tread down the *Idumeans*.

I. & II. CHRONICLES. 91

We may also in this Book take notice, how the good Kings loved the Prophets of God, and were forward to set forth his Worship throughout all their Dominions : (a) and contrariwise, how the wicked Kings hated and persecuted the Prophets, and set up Idolatry, serving the Lord according to their own Fancies and vile Inclinations.

(a) It's said of *Amaziah, Chron.* did many good things, but he 25. 2. That he did that, which had not a Heart to follow God was right in the sight of the Lord, fully and intirely, but not *with a perfect heart*; he



H 2

E Z R A



E Z R A.



Z R A, or *Esdra*s, was confessedly the Author of this Book. He was a very learned and holy Man, of the Family of *Aaron*, and of the Line of that *Seraiah*, whom *Nebuchadnezzar* slew at the Burning of *Jerusalem* and the Temple. His Name is venerable to this day, as the great Reformer of the Text and Method of the Holy Scriptures, and of the disorder'd State of Religion among the *Jews* in his time. His Book contains the History of their Affairs, for about the space of 145 Years, *Viz.* from the first Year of *Cyrus* over all *Asia*, to the twentieth of *Artaxerxes Mnemon*, under whom he receiv'd his full Power, to reform, punish, and settle all Affairs, according to his own Discretion. This he managed for thirteen Years, 'till *Nehemiah* was commission'd from the *Persian* Court, to succeed him in the same Work. His Name signifies, *the Helper*.

In this Book we have an Account of the Return of the People from *Babylon*. For, after the Lord had visited the *Jews*, and kept them in Bondage for the space of seventy Years in a strange Country, amongst Infidels, and such as knew not God, he was pleas'd to remember his tender mercy; as it was prophely'd by *Jeremiah* (*Cap. 25.* and

& 29.) that they should be in Captivity so long, which term he called the *Sabbath*, or rest of the Lord. And then the Lord stirred up the Spirit of Cyrus King of Persia, that he made a Proclamation throughout all his Kingdom, (*Ezra 1.*) and also by writing, saying, *Thus saith (a) Cyrus of Persia, the Lord God of Heaven hath given me all the Kingdoms of the Earth, and he hath commanded me to build him an House in Jerusalem, which is in Judah. Who is here amongst you of all his People, with whom his God is? Let them go up to Jerusalem, and build the House of the Lord God of Israel: he is the God, which is in Jerusalem. Thus the Lord was pleased, for his own Name's sake, to raise them up a Deliverer; yea, he moved the Heart of Cyrus to pity them, that if any through Poverty were not able to return, his Commission was, that he should be furnished with Necessaries; so they rose up, whom the Spirit of the Lord had stirred, and went to build the House of the Lord in Jerusalem. They did not go empty handed neither; for the Babylonians and Chaldeans gave them Vessels of Silver, Gold, and precious Things, besides what was willingly offered: Thus rather than the Children of God should want for their Necessaries, the Lord stirred up the very Hearts of the Infidels to help them.*

King Cyrus also restored the Vessels of Silver and Gold which *Nebuchadnezzar* had taken out of Jerusalem, even thirty Basons of Gold, a thousand Basons of Silver, and twenty nine Knives: which Knives were for the slaughter of such Beasts, as were for the Sacrifice. Thus the Lord was pleased wonderfully to work for the good of his Church (*Chap. 1.*)

Zerubbabel was one of the chief Captains, that brought them up out of Captivity (*Chap. 2.*) In which Chapter is set forth the number of those, that returned with him, amounting to Two and forty thousand three hundred and threescore, that went up, besides their Servants, and Maids,

(a) *Cyrus* was chief Monarch, Dominions, even all *Assia* a man- and had many Nations under his ner.

of whom were Seven thousand three hundred and seven and thirty, besides those, who returned with *Ezra*; being arrived there, the People offer freely for the House of the Lord.

Then built they an Altar unto the Lord, and offered thereupon, and put forward for the building of the Temple, and sung praises unto the Lord (*Chap. 3.*) (b) But the Inhabitants of *Samaria*, whom the King of *Assyria* had placed there in the stead of the ten Tribes (as we may read in *2 Kings, Chap. 17.*) came to *Zerubbabel*, and to the chief Fathers, and said unto them, *We will build with you, for we seek the Lord your God as ye do, and we have sacrificed unto him since the time of Esar-Haddon, King of Assur, which brought us up hither* (*Chap. 4.*) These People professed God, but worshiped Idols, and therefore were the greatest Enemies to the Service of God; so that the Design of these People was to have erected *Idolatry* instead of the true *Religion*: But being not suffered to join with the People of *Judah*, they discouraged the Work, what in them lay. And in the Reign of *Ahasuerus* (who was also called *Artaxerxes*) they wrote an Accusation against the Inhabitants of *Judah* and *Jerusalem*; whereby the building was put to some stand (*Chap. 5.*) (c) But at length the Work went on as by the appointment of the Lord, and by the Command of *Cyrus*, and *Darius*, and was finished in the sixth Year of the Reign of this King *Darius*, and the People kept the Dedication of it with great joy, (*Chap. 6.*)

(b) At the Dedication, there was a strange confused Noise among the performers of the Solemnity; while the young Men shouted for the joyful Appearance of such a fine Building, the old Men lamented to see, how much it fell short of the Magnificence of the first Temple.

(c) The Work being hindered in *Cambyse's* his time, those, that

hindered the same, were ordered not to come near to *Jerusalem*, to give any impediment to the Building.

He also made a Decree, that he, who should hinder the Works, his House should be pulled down, and of the Timber, a Gallows be made for the Disturber to be hanged upon.

After the finishing whereof, they chose them Governors out of the Princes of the House of *David*; *Zorobabel* was the first, and *Joannes Hircanus* the last Governor of *Judah*, who descended from the Stock of *David*.

In the Reign of *Artaxerxes Mnemon*, King of *Persia*, *Ezra* came to *Jerusalem*; he was a Jew of the Family of *Aaron*, who came up in the sixth Year of King *Darius*, and had Commission of Power from the King, to restore all things according to the Word of God, and to punish them, who resisted, and would not obey (*Chap. 7.*)

In the eighth Chapter is set forth the number of them, that returned with the Prophet *Ezra* to *Jerusalem*; as also how, tho' their Journey was full of Danger, yet the Lord delivered, and preserved them.

The People being returned, had made Marriages with the *Gentiles*, which was contrary to the Law of God, of which *Ezra* complaineth (*Chap. 9.*)

For the Law was, *Thou shalt not make Marriages with them* (the *Gentiles*) *neither give thy Daughter unto his Son, nor take his Daughter unto thy Son.* For this Offence *Ezra* prayeth unto the Lord, acknowledging the Transgression. The People likewise repent, and turn unto the Lord, and put away the strange Wives, which they had married contrary to the Law of God. (*Chap. 10.*) The *Israelites* now had a care to establish the true Religion, and were thankful to the Lord after their Return, as we all ought, for his great Benefits vouchsafed unto us.





NEHEMIAH.

NEHEMIAH the Prophet, Author of this Book, was one of the *Captive Jews* residing in *Shushan*, and *Cup-bearer* to *Artaxerxes Longimanus*, which, as it was a Place of great Honour in the *Persian* Court, so it gave him a fair Opportunity, by being daily in the King's Presence, to work himself by Degrees into his Favour, 'till he could present his Petition in behalf of his distressed Country-men. *Ezra* had already settled the *Temple*, and the Affairs of *Divine Service*; and now *Nehemiah's* Commission was to rebuild the *Walls*, and the *City*, and fully to settle the Matter of *Genealogies*, and of the *Civil Government*. He was a Man of an admirable Character for Holiness of *Life*, Zeal to his *Religion*, and Love to his *Country*: Besides that, his undaunted *Courage* in prosecuting his Charge, made him formidable, tho' hateful, to his *Idolatrous* Enemies, who wanted to be settled in that sweet *City of God*.

The Lord, for the Benefit and Honour of his Church, was pleased to raise up divers excellent Men for the preservation of his People, after their return from *Babylon*, to be as so many Lights, to guide them in the true
 Fear

Fear of the Lord. Hereupon we see, that Zerubbabel was sent to be the People's Conductor, or Captain, to bring them home after their long Captivity; so Ezra was also raised for reforming of Things, that were amiss, and for the better planting Religion. And here, in this Book, we are informed, how the Lord raised up *Nehemiah*, a godly Man, and one that feared the Lord, and one in great favour with King *Darius*, and one that prayed heartily for the good of his Country, as will appear by his Prayer (*Chap. 1.*) and by the Lamentation he made for the Miseries of the People, as also by his earnest Application and interceding with the King to give them Relief.

Nehemiah signifies, *The Consolation of God*: And was a Type of our Lord *Jesus Christ*; for as *Nehemiah* was a Comfort unto the dispersed Jews, in that he was sent to restore them into their own Country, and to rebuild *Jerusalem*, so *Christ*, our Saviour and Comforter, was sent by his Father from that everlasting Throne of Heaven to refresh and comfort us by his Doctrine, and to gather the dispersed Members of his Church into one Communion, that so he might bring them in o that heavenly *Jerusalem*, which he hath built, and where he hath prepared a Place for us.

Nehemiah pressed forward the Work of the repairing of the Temple; but *Sanballat* and *Tobiah* were great Enemies to the Jews, and laboured both by Force and Subtilty, to overcome and disappoint them. (*Chap. 2.*) The Lord was pleased to raise them up domestical Enemies, and to exercise them under the Cross, that they might not rest on Things here below, but look up unto him. Yet in spite of all their malicious Oppositions, *Nehemiah*, being at *Jerusalem*, did set forward the Work of the Lord in repairing the Temple, and in building the Walls, saying, Come, let us build the Walls of *Jerusalem*, that we be no more a Reproach, Viz. That we be no longer condemned of other Nations, as though the Lord had forsaken us. The People hereat were encouraged in so worthy an Enterprize; but *Sanballat*, *Tobiah*, and *Geshem*, who

who were all three chief Officers under the King of *Persia*, despised them, and taunted at them, saying, *What thing is this, that ye do? Will ye rebel against the King?* These were the great Enemies of the *Jews*, who much laboured both by Force and Subtilty, to overcome them. And *Tobiah*, because his Wife was a *Jewess*, had always some Intelligence from her of their Affairs, whereby the more Trouble was wrought against them. And thus by laying Treason to their Charge, they endeavoured to make them as odious to the World as was possible, and to stir up the Prince's Wrath against them. But *Nehemiah* answered them, *The God of Heaven, he will prosper us, and we his Servants will rise up and build; but as for you, ye have no Portion, nor Right, nor Memorial in Jerusalem.* They were not of the number of the Children of God, to whom he had appointed this City only: neither did any of their Predecessors ever fear the Lord. Hereby we see how the Devil and his Instruments are lying in wait to hinder all pious and virtuous Enterprizes. But the Prophet *Nehemiah* encouraged the People to go forward in the Work, notwithstanding all Dangers, that might threaten them; assuring them at the same time, that God is ever at hand to deliver his Children out of Adversity. In this mighty Undertaking they were forced to work with their Tools in one hand, and their Swords ready in the other, for fear of an Attack. (Chapter 4.)

Afterwards the People fell to murmuring, being under severe Poverty and Hardship, but the Prophet *Nehemiah* appeased them, by generously resigning his own Dues, which were appointed him, as their Governor (Chap. 5.)

Sanballat and *Geshem* sent to *Nehemiah*, that they might treat together; but the Prophet, well knowing that they intended Mischiefe against him, would not listen to them, nor commit himself into the hands of such wicked Contrivers. Then sent they unto him, letting him to understand, that they were informed, *he had an Intent to rebel, for which Cause he built the Wall*, falsely also charging him, that he had bribed and set up false Prophets, to make him-
self

self King, thereby to defraud the King of *Persia* of that Subjection which was due to him. (*Chap. 6.*) *Nebemiah* had a brave and excellent Spirit, otherwise the Plots and Practices of his Enemies would have daunted him; but he knew he had a good Cause, and a good God.

The false Prophet *Shemaiah* also would have ensnared *Nebemiah*, by enticing him to go apart into the Temple, to seek the Lord; letting him know, that *Sanballat* and others would come upon him by Night to take away his Life. But *Nebemiah* reply'd, *Should such a Man as I flee? Who is he, being as I am, that would go into the Temple to save his Life? I will not go in.* He had a Confidence in the Lord, that he was able to deliver him; and he knew also, that if he had listened to this Counsel, he should have discouraged the People. Thus we may take notice, how the Church of God hath Enemies within it self, which are more dangerous than those, which are professed Enemies without. The Wall being built, the Prophet *Nebemiah* appointed a Watch and Ward to be kept. (*Chap. 7.*)

Ezra the Scribe, who was prompt in the Law of *Moses*, gathered the People together, and brought the Law before them, and read it to them in the Streets; and the Ears of the People were attentive to it. Which declared, what Zeal the People had to hear the Word of the Almighty; and he caused the People to understand the Sense thereof. And when he expounded the Scriptures unto them, the People greatly rejoiced for the knowledge of the Word of the Lord, and afterward assembled themselves with Fasting and Prayer, repenting them of their Sins, and of the Iniquities of their Fathers, committed aforetime against the Lord. And they made a Covenant with the Lord to keep his Commandments; and they subscribed thereunto, and endeavoured to put the Law of the Lord in execution. They also entered into a Curse and an Oath, to walk in God's Law; to observe and to do all the Commandments of the Lord, his Judgments, and his Statutes. (*Chap. 9.*)

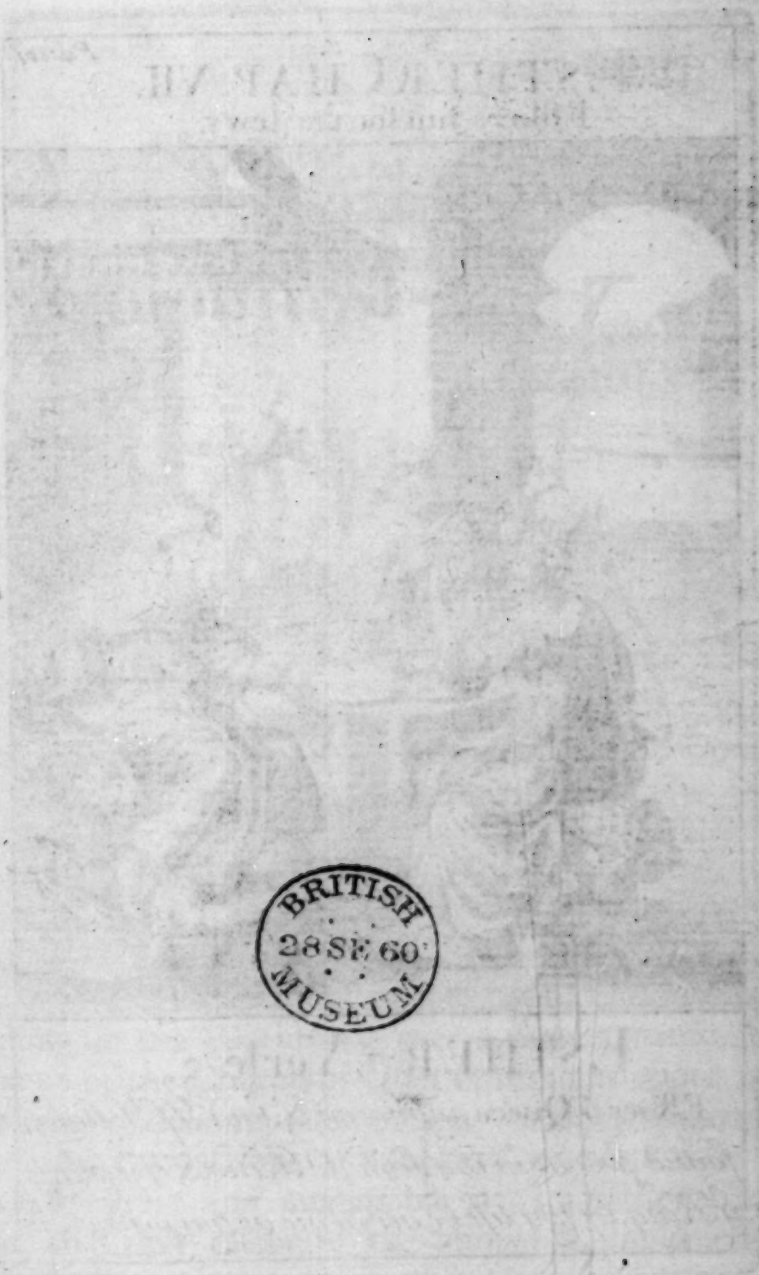
Thus

Thus we may observe, how *That Religion*, which was formerly decayed, was again repaired, as well as the Temple and the Walls thereof. In Affliction they promised to keep God's Commands, whereunto they could not before be brought by his great Benefits.

Again in the tenth Chapter, are set forth the Names of those, who Sealed the Covenant with God.



ESTHER.



ESTHER CHAP. VII.

Pa: 101.

Esthers suit for the Jews.



ESTHER 7. Verse 3.

Esther y^e Queen answered & said. If I have
found favour in thy sight, O King, & if it please
y^e King, let my life be given me at my petition &c



ESTHER.



WHO might be the Author of this Book, is not determined in the Learned World. *Mordecai* is supposed, by some, to be the Person; as being an Eye-witness to the Principal Transactions contained in it. Others again will have it to be penn'd by *Ezra*, as it contains an Account of Affairs within the Compass of his own Knowledge, and acted but a very few Years before his own History, and that of *Nehemiah*. However, it bears the Title of *Esther*, or *Hadaſſa*, only because the Matter of her Advancement was the chief subject of its Materials. At this time vast numbers of the *Jewish* People were under Captivity to the *Persian* Monarchs; and nothing in the World was ever a more remarkable Deliverance of the Church of God, or brought about by more unlikely, or less expected means. It is computed to contain the Transactions of about 18 or 20 Years: And it made so great and memorable an Impression upon the *Jews*, that they celebrate the annual Commemoration of it with great Ceremony to this Day.

This Book treats of the Deliverance of the *Jews*, with the means and the manner of it. (a) King *Ahasuerus*,

(a) *Ahasuerus* signifies a noble Captain, and is a name of Honour.

upon

upon some extraordinary Solemnity, made a great Feast for all his Princes, whereunto he required *Vashti* the Queen to come, that he might shew to the Princes and People her Beauty, for she was fair to look upon; but she refused to come, which caused the King's Wrath to be kindled against her. The wise Men counselled the King, that for this Cause she might be divorced; for by her Disobedience (said they) she has given an Example to all Women to do the like to their Husbands (*Chap. 1.*) Now after she was put away, certain young Maids were sent for, and brought before the King (*Chap. 2.*) But first, according to the Custom of that Heathen Country, where there was allow'd a *Seraglio*, or House of the fair Sex, for the King's amusement, when softer Conversation was more agreeable for the diverting of his Majesty's Cares; *Esther* was there admitted, in order to such Purifications, as were usually preparatory to her being presented to the King. The rest likewise pass'd thro' the same Discipline; and when this Preparation was over, and the time of their appointed attendance on the King's presence was fully come, they were all presented together in the Palace at *Shushan*; and *Esther*, among the rest, who had first reign'd in the extraordinary Civility of her *Eunuch-Keeper*, was gazed upon with Admiration by all, that then beheld the bright Majesty, which sat in her Countenance. For this elected Maid was amazingly beautiful and comely, tho' she was descended but of mean Parentage; and so well she behaved herself before the King, that she found favour in his sight. And tho' she was taken away by a cruel Law, from the Bosom of her Uncle *Mordecai*, who had brought her up as his own Child, yet he ceased not to have a fatherly care over her, which caused him oftentimes to resort before the Court to hear of her Welfare. She was the Daughter of *Abihail*, the Uncle of *Mordecai*, but he had taken her as his own Child, after the death of her Parents. She so well behaved herself, that the *Emperor* chose her from amongst the rest, and made her his Queen instead of *Vashti*.

Esther

Esther and *Alma* have one Signification, that is a Virgin, or one kept from the Bed of a Man; being a notable Image of the Church, who keepeth her self chaste and undefiled, avoiding the Society of evil Men. And altho' she seem to be desolate, and forsaken in this World, yet hath she her Spouse, her dearly beloved, providing for her, even *Jesus Christ*. (a)

The disdainful Queen *Vashti*, may be a fit Type and Effigies of this World, not only in respect of her *Pride*, but of her excess in *drinking* (b) the World, living in all Prodigality and Luxury. Humble *Esther*, that is the Church, is taken up into Dignity, and crowned in that everlasting Kingdom of Heaven.

Of a poor Woman, was this *Esther* thus advanced to be the Wife of a mighty King and Emperor, which was, by God's Providence, ordered so, as to protect the *Jews*, her Country men, from their intended utter Destruction. At which time *Haman* was highly exalted and esteemed of in the Favour of the King, insomuch, that all the King's Servants bowed their Knees to him, and revered him. (c)

Haman signifies, a *rebellious* and *proud* Man, one that stirreth up a Tumult, typically representing the Devil. As *Haman* endeavoured to overthrow, not only all the People of the *Jews*, but this Queen *Esther* also; so the Devil doth not only endeavour to overthrow the whole Church, but (if it were possible) the Head of the Church, *Christ Jesus*.

(a) The Mercies of God are shewed towards his Church, who will not fail in the greatest Danger, but when the hope of worldly help doth fail, he stirreth up some, by whom he will send Comfort and Deliverance to his People.

(b) Her Name is derived from

Schatha, which signifies to drink, to guzzle, or to feast in riot

(c) We may take notice of the Pride, Cruelty, and Ambition of the Wicked, when they come to Honour, and their sudden Fall, when they are at the highest.

Mordecai

Mordecai would not shew such Reverence (a) to *Haman* as he expected, which vexed his proud Spirit ; wherefore he sought to destroy both him and the rest of the *Jews*. Then insinuating himself into the Favour of the King, he sought, by offering the King Ten thousand Talents of Silver, to accomplish his hellish Design. Wicked Princes never want for fulsom Flatterers, to misrepresent the honest Actions of their virtuous and well-meaning Subjects. Whereupon he had (as he thought) his Will of the King, and Letters were sent by Posts into all the King's Provinces, to root out, to kill, and to destroy all the *Jews* both young and old, Children and Women, in one Day. Upon which, *Mordecai* giveth the Queen Notice of this cruel Decree, that was sent forth, and had caused great Sorrow, and Fasting, and Prayer, to be made unto the Lord, the Church being in such great and imminent Danger. Hereupon *Esther* the Queen put on her Royal Apparel, and went to wait on the King, who was so much taken with her Beauty, that presently he said unto her, *What wilt thou, Queen Esther ? What is thy request ? It shall be given thee, even to the half of my Kingdom.* (b) She desired, that the King might come to a Banquet, which she had provided ; as also she invited *Haman*. And being merry at the Banquet, the King said to *Esther*, *What is thy Petition, and it shall be granted thee ?* But she, as yet, deferred her Request, and *Haman* waxed the more ambitious and disdainful, insomuch, that he caused a Gallows to be erected, that *Mordecai* might be hanged thereon. (Chap. 5.) The King, upon recollecting the Fidelity of *Mordecai*, advanced him to high Dignity and Honour, while at the same time *Haman* thought to have had him hanged. Then the Queen inviteth the King and *Haman* again, at which Banquet the King said to *Esther*, *What is thy Petition, and it shall be given thee ?*

(a) The *Persian* manner was to kneel down and reverence their Kings and great Ministers of State.

(b) God preferreth and prefer-

veth those, that are zealous of his Glory, and have a care and love toward their Brethren.

Whereupon



ESTHER CHAP. XV.

Pa. 113.

Esther faints in y^e Kings presence.



ESTHER 15. Verse 8.

*Then GOD changed the spirit of the king in
to mildness, who in a fear leaped from his
throne, and took her in his arms etc.*

Whereupon Queen *Esther* answered, saying, *If I have found Favour in thy sight, O King, let my life be given me at my Petition, and my People at my request, for we are sold, I and my People, to be destroy'd, to be slain, and to perish; but if we were sold for Servants, and for Hindmids, I would have held my Peace, although the Adversary could not recompence the King's Loss.* The King reply'd, *What is he, and where is he, that presumeth to do this?* The Queen reply'd, *The Adversary and Enemy is this wicked Haman.* At which the King was wroth, and went forth, but *Haman* stood up, and made request for his Life to the Queen, for his Conscience did accuse him, that, as he had conspired the Death of Innocents, so the Vengeance of God was like to fall upon him for the same (a) (*Chap. 7.*) So the King gave Commandment, that *Haman* should be hanged on that Gallows which he had prepared for others, and he was accordingly executed, and by this Sacrifice the King's Wrath appeased. Pride here had its Fall, and Humility was exalted; for poor *Mordecai* was ever after had in great Esteem and Favour with the King to the last Day of his Reign. The King also revoked the wicked Decree, that was sent forth for the Destruction of the Jews for *Esther's* sake; so to the Jews there became an Occasion of Joy and Gladness (*Chap. 8.*) The ten Sons of *Haman* also were hanged, and divers others put to death, that had conspired the Destruction of the Jews. So on the Day, that the Enemies of the Jews hoped to have Power over them, it turned quite contrary, and the Jews had the Rule over them, that hated, and would have destroyed them. (*Chap. 9.*)

This was performed by the great Providence of the Lord, who turneth the Joy of the Wicked into Sorrow, and the Tears of the Godly into Gladness.

In this Book we see the great Mercies of the Lord expressed towards his Church, who never faileth them in

(a) We may take notice, that Destruction of others, they themselves fall into the same Pit.

their greatest Dangers ; but when all Hopes of outward Mercies fail, he stirreth up proper Instruments, by whom he sendeth Comfort and Deliverance ; here is also set forth the fall of the Ambitious, and the just Judgment of God upon cruel Persecutors.

Thus we have finished a Narrative of the Historical Scriptures, as they are contained in the foregoing Books.

The next Work, that falls into our Hands, will be to take some kind of survey of the *Doctrinal*, or *Hagiographical* Books, which lie here together ; whereof the first, which is *Job*, is party *Historical*, and partly *Doctrinal*, consisting of many sublime Points of the highest Concernment and Instruction to Mankind, intermixed with the History. The other are of a more general nature, *i. e.* not written with special regard to any Person, as the Book of *Job* is : They are written all, or most of 'em, in a *poetical* Stile and Measures : But what the *Hebrew Musick* was, is lost intirely to us, as well as to the *Jews* themselves.



rd
m
et
nt

p-

to
ra-
ft,
al,
on-
ith
re,
on,
of
he
to



JOB. CHAP. I.
Messengers come to Job,

Pa. 115.

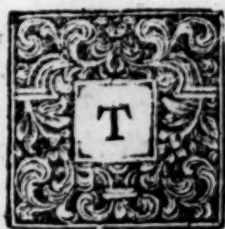


JOB. I. Verse. 14.

*And said the oxen were plowing &
the asses feeding beside them And the
Sabeans fell upon them & took them etc*



J O B.



THE Title of this Book is *J O B*, because it contains the surprizing History of that Great and Holy Man, both in his Prosperity and Adversity, and in the Restoration of his Fortune. To omit various Conjectures, who he was, and where he lived, the following is agreed upon, as the most probable Account. *Uz*, the first of that Name, was the Son of *Aram*, and Grandson to *Shem*, *Gen.* 10. 23. This was he, that built the famous City of *Damascus* in *Syria*; and all that tract of Land, which extends from this City to the River *Jordan*, was called *Uz*, after his Name, as being supposed to be his Territory. In this Country was *Ashtaroth-Karnaim*, said to be *Job's* Capital City; and in this Place, *St. Jerom* says, *Job's* Sepulcher was shewed in his time: It is fifty two Miles North-East from *Jerusalem*. This Country was subject, in succession of time, to *Esau* and his Posterity the *Edomites*, or *Idumeans*, of which Descent *Job* was, and but five Degrees from *Abraham*, being that same *Jobab*, of whom we read, *Gen.* 36. 33, that he succeeded *Bela* the first King of *Edom*, and was of *Bozrah*, which is taken for his Birth-place, being the second chief City in the Land of *Uz*, about

twenty Miles from *Jerusalem* towards the North East. Now, tho' this great Man was not of the sacred Line of the Church, yet his Character was equal to the most considerable of them all, and demonstrates, that the *beathen* World are under the peculiar Care of Providence, as well as the *visible Church*. The Penman of it was *Moses*, and its first Design was to comfort the Children of *Israel* under the Severity of their *Aegyptian* Bondage. He reigned after his Affliction in *Edom*, still enlarging his Dominions, for the space of 140 Years.

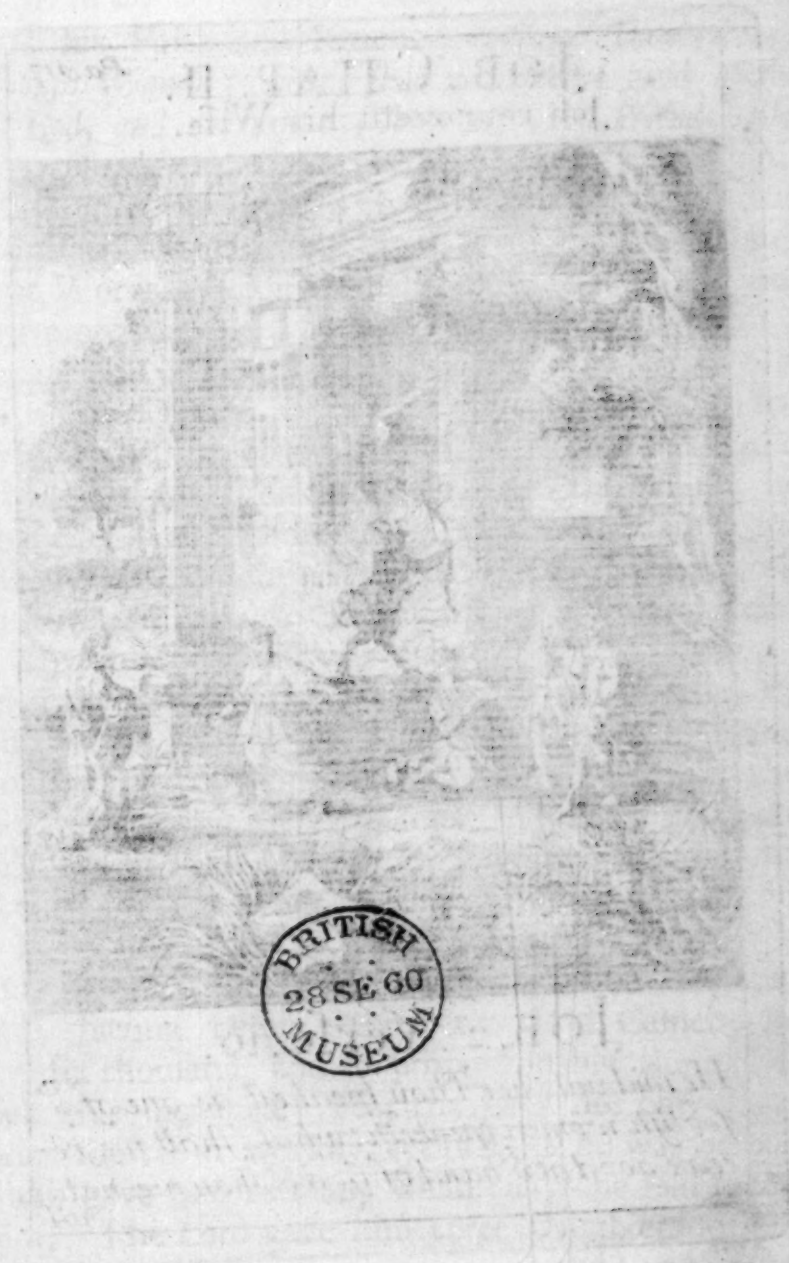
In this Book, *Job* is set forth as an Example of singular Patience, when the Lord permitted *Satan* to afflict him. And, by his Example, we are taught uprightness of Life; for he is recorded to be an *upright and just Man, one that feared God, and eschewed evil*. He was a Man, that had great store of Wealth, *seven thousand sheep, three thousand Camels, five hundred yoke of Oxen, and five hundred she Asses: he had also seven Sons, and three Daughters*, so that he was accounted the greatest of all the men in the East.

Satan had an envious Eye against him, and charged him for an Hypocrite, as though he feared the Lord only for the Commodities, which he reaped by him. Whereupon the Lord giveth *Satan* Commission to try and prove him, saying, *All, that he hath, is in thine hand, only upon himself thou shalt not stretch forth thine hand*: Hereupon *Satan* tempteth him by taking away first his Servants, then his Estate, afterwards his Children; yet in all this he shewed Faith and Patience, saying, *The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord*. (Chap. 1.)

It's observed, that *Satan* could proceed no further in his punishing *Job*, than the Lord had limited him.

Secondly, The Lord gave *Satan* permission to afflict *Job* in his Body, so that his Body became Leprous from Top to Toe, being wonderfully afflicted with the sorrow of his Disease.

Thirdly.



JOB. CHAP. II. *Pa: 117.*
Job reproveth his Wife.



JOB. 2. Verse. 10.

*He said unto her, Thou speakest as one of y^e
foolish women speaketh: what? shall we re-
ceive good at y^e hand of God & shall we not e-
vil.*

Thirdly, He was tempted inwardly in his Mind and Conscience, (a) by the Temptations of his Wife, and chief Friends. By his Wife, saying unto him, *Dost thou continue yet in thy uprightness? Blaspheme God, and die.* Yet here was his Faith and Patience, saying, *Thou speakest like a foolish Woman; what, shall we receive good at the hand of God, and not evil?* (Chap. 2.) His Friends also were but miserable Comforters, conceiving an evil Opinion of him, that he was an Hypocrite, and had no true Fear nor Trust in the Lord; and their Persuasions and vehement Words brought him almost to despair, had not the Lord protected him; for they set forth God as a severe Judge, and a mortal Enemy to him; who had cast him off, and therefore in vain he should seek to him for Succour: These Friends tormented him more than did the rest of his Afflictions, and yet, notwithstanding, he resisted them, and manifested, at last, his Holiness towards God, his Uprightness towards the World, and his Sobriety towards himself. But in all this Transaction, the furious Envy of the Devil was fully manifested in tempting him many Ways, before he would rest satisfied of his Constancy. He caused his Wife to forsake him, and his own Servants to despise him; yet for all this, the Lord, at last, shewed Mercy to him; that as he did permit the Devil to smite, so the Lord did heal; and as he had taken away from him, so he did doubly restore to him. For whereas before his Affliction he had seven thousand Sheep, he had now an increase of fourteen thousand; having before, three thousand Camels, he had now six thousand, and so proportionably the rest of his Stock was increased. Yea, the Lord not only made him twice so rich in worldly Wealth, as he was before, but he also gave him as many Children, as he had taken from him. The Lord gave him three Daughters so fair, that there were none found so beautiful in the Land: The

(a) It was a grievous Temptation, his Faith being assailed, Satan perswading him, as if he trusted in God in vain.

first was called *Jemima*, that is, *as fair as the Day*; another called *Rezia*, signifying, *such a one as giveth a pleasant Savour*: The third was called *Keren Happuch*, signifying, *casting forth Rays, or Beams*. He lived to see his Children flourish, *and there were none in all the Land so fair as the Daughters of Job*, saith the Text. (Chap. 42. 15.)

Job, in this Book, doth set forth to us the frailty and brevity of Man's Age; comparing it to the *vanishing of a Cloud*; to the *swiftness of a Weaver's Shuttle*; to a *Shadow, that soon passeth away*; to the *sailing of a Ship*; to a *Flower, that shooteth forth in the Morning, yet fadeth before Night*. And he tells us elegantly, that *Corruption is our Mother, and the Worms are our Kindred*.

In the Epilogue of *Job* may be observed his Confession and his Restitution; shewing us the extraordinary Reward, which God reserves for his patient and persevering Saints, who have the Grace to humble themselves with Submission under the fiery Trials of Affliction.

Job is derived from a Word, which signifies, *grieving, or mourning*.







PSALM. 150. Verse. 3.
*Praise him in the sound of y^e Trumpet:
praise him upon the lute and harp.*



P S A L M S.

THIS Book of the *Psalms* is set forth unto us by the *Holy Ghost*, wherein all things are contained, that appertain to true Felicity, as well in this Life, as in the Life to come, wherein are Prayers and Thanksgivings; Prayers, that the Lord would be pleased to continue his Favours and loving Kindness unto us, and thanksgivings for his benefits vouchsafed to us. In the *Psalms* is set forth true Joy to those, that will rejoyce, and the method how to keep a right Measure therein; as also to comfort the Afflicted, and the Way of a right praising God in time of Deliverance.

The Book is generally called the *Psalms* of *David*, or Praises, or Songs of *David*, because the greatest part thereof was made by him. In which are set open the Riches of true Knowledge, and heavenly Wisdom to us, that we may partake thereof abundantly, here is also manifested to us the state and condition of the godly, and of the wicked; the Godly are like unto *Trees planted by*

the Water side; the Wicked are compared to *Chaff scatter'd before the Wind*.

Herein is also set forth the loving Kindness of the Lord to his People, manifesting, that neither the Conspiracy of the *Gentiles*, nor the murmurings of the *Jews*, nor the Power of Kings, can prevail against *Jesus Christ*.

The Wicked, and the Persecuters of the *Children of God*, may herein also see, how the Hand of the Lord is always against them, and though he suffer them to prosper for a little while, yet he restraineth them so, that in the end their Destruction is most miserable.

David prophesied of *Christ* in these Words, *Thou wilt not leave my Soul in Hell, (or the Grave) nor suffer thy Holy one to see Corruption*, Psal. 16. He sheweth, how the Men of this World put their trust in worldly Things, but the Children of God, put their Trust in the Lord, and hope to see the Goodness of the Lord in the Land of the living.

He, that would rejoyce, may here in this Book find the true Joy. Here we may have most present Remedies against all Temptations and Troubles of Mind, and Conscience, so that if we be well practised herein, we may be fortified against all the dangerous Snares of this Life, and may live in the true Fear, and Love of God; and at length attain to the incorruptible Crown of Glory, which is laid up for all them, that love the coming of our Lord *Jesus Christ*. Amen. Hallelujah.

A certain Author hath this pious Flight concerning the Book of *Psalms*: This Book of *Psalms* is most excellent, and much commended, but it exceeds all Praises; it is much valued, but it excels all Estimation; it is admired highly, but it transcends all Admiration. All Holy Scriptures are sweet as the Honey and the Honey-comb; but as some Honey, so this Book of *Psalms* is of a surpassing Sweetness and Delicousness. All Books of Scripture are as so many heaps of refined Gold, but this of the *Psalms* is

as the purest *Gold of Ophir*; yea, all the *Gold* in the World is but *Dirt* to it. All the Scriptures shine like the glittering *Stars* in the Firmament; but this shines a most glorious *Star of the first Magnitude*! Tho' the *Prophets* are sometimes quoted by the *Holy Ghost* in the New Testament, yet out of this Book are computed above an hundred Quotations. Oh! heavenly Treasure of spiritual Remedies against all Wants, Infirmities, Temptations, Persecutions, Distresses, and even against the Devil, and Apostacy it self!



P R O V E R B S.



PROVERBS.

TH E word *Proverb* doth signify a grave and notable Sentence, worthy to be kept in Memory ; and it alio represents unto us, much useful Matter included in a short Saying. The great and wonderful Love of the Lord towards his Church, and chosen People, is manifested to us in this Book.

In this Book is declared the Sum and Effect of the whole Morality of the Holy Scriptures. It was indited by *Solomon* himself, and gathered, and committed to writing by his Servants.

In this same Book is happily conveyed unto us true Wisdom and Understanding; namely, that the *Fear of the Lord is the beginning of Wisdom*; That the Wise will embrace it, but the Fools despise it. In this Book we are taught good Life and Manners, and to be constant in the ways of God; and not to think it enough to enter into them by Fits and Starts, but to make the ways of God our ordinary Work. We may here learn, what we are to follow, and what we ought to refuse ; for in it is contained Doctrine, and Manners, and several Divine Exhortations to both.

PROVERBS. 123

The nine first Chapters are as a Preface to the heavenly Instructions, and are full of grave Sentences, and deep Mysteries, to allure the Hearts of Men to the diligent reading of the Parables, that follow, which are left as a Jewel to the Church.

In general here is set forth unto us our whole Duty, both to God and Man. Here we find an Epitome of the Rules of Life, and of Piety, and may know, what we ought to do, and what we must avoid.





ECCELESIASTES.



ECCLESIASTES, or the *Preacher*, is so called, because *Solomon*, by way of Exhortation, laboureth to instruct all Men, how to hate the Vanities of this World, and to affect nothing but heavenly Blessedness; shewing, that Man's true Felicity consisteth in this, that he is united with God, and in his presence. For *Solomon* (the good Preacher) declareth, that no Man should be addicted to any thing here beneath, so as to set his Heart upon it, because all the things below were Vanity and Emptiness; but rather, that all Men should be inflamed with a Desire of a heavenly Life, manifesting unto us, that the Pleasures of this Life are but false and deceitful; and that Happiness consists not in Joy, and Mirth, nor in Buildings, nor in Riches, nor in Authority, because they are all transitory, and leave behind them Vexation of Spirit; declaring also, that the Days of Man are full of Trouble and Sorrow; shewing, that true Wisdom in the Word of God will preserve us from all Vices.

In this Book also is declared unto us, the mutability of Times, to convince us, that nothing in this World is permanent: Also it teacheth us not to be grieved, if we have not all things at once, according to our own Desires,

ECCLESIASTES. 125

fires, and that we can by no means enjoy them so long as we would wish.

It tells us also, that the *day of death is better than the day of one's birth*; because the one is the Passage, or Entrance, into Sorrow, and Affliction. That Prosperity and Adversity happen indifferently, both to the Godly and to the Ungodly.

That the World doth but deceive its Favourites, by making them falsely to conceit, that they are blessed. Here we are also taught to be Charitable and Liberal, and to whom; that we ought to dedicate our Youth to the Lord. So that really in the main, here is made known to us, the way of Salvation, that so we should not be addicted to earthly things, but heavenly; and to have our Hearts inflamed, and lifted up to Heaven; for as much as Man's true Felicity consisteth in this, that he is united to the Lord; and consequently no earthly thing must be accounted dear to us, but rather rejected and despised in every sense, except as they may promote us to that heavenly Treasure, (a) which is *sure and permanent*.

(a) In this Book of *Ecclesiastes*, the Vanity of all earthly things, is proved, by the Observation and Experience of the wisest Man himself, as in his own Estate, so in the Conditions of all sorts of other

Men. *Chap. 3. to Chap. 10.* And Rules are laid down to be observed in this vain life of ours, and how we must guide our Feet in the way of Righteousness. *Chap. 10, 11, 12.*





SOLOMON'S Song.



HIS Song, which was composed by Solomon, (a) is an excellent Song, or *Song of Songs*; so called, because it is the chiefest of those one hundred and five, which he made, as we have them mentioned 1 *Kings*. 4. 32.

Herein is set forth, a lively Description of the mutual Love between Christ and his Church, (b) under the name of Bride and Bridegroom. By the *Church* is understood, every faithful Soul; and the Text compares *Christ* the Bridegroom, (as may be seen in the first Chapter) to the *savour of sweet Ointment*, because of his gracious Benefits towards his. He is also compared to the *Chariots of Pharaoh*. *I have compared thee, O! my Love, to a Company of Horses in the Chariots of Pharaoh*; because of his Power and Strength. The Church also compareth Christ to a *Bundle of Myrrh*. (Chap. 1.)

Christ also compareth his Church to a *Rose*, and a *Lilly amongst Thorns*, because of her Beauty and excellency above all other things, in that all other things, in re-

(a) In this is sung, as it were, the Epithalamium of *Christ* and his *Church*

(b) *Solomon* by sweet Allegories and Parables, doth set out to us,

the Love of Jesus Christ, who is the true *Solomon*, and King of Peace, and the true, faithful and beloved of the Church his Spouse.

spect

spect of her, are but as Thorns. In the second Chapter, the coming of *Christ Jesus* is figured out to us, under the Name of a *Roe, or a young Hart*, and looking through the Window, meaning thereby, that the Divinity of *Christ* shone through his Humanity; he took upon him our Nature, to help his Church, and so his Divinity was hid under the Cloke of our Flesh.

The Church's Desire is to be joyned inseparably to *Christ*, her Husband; and she will not rest satisfy'd, but will seek after him at all times, and in all places, especially in the time of Trouble and Persecution. (*Chap. 3.*)

Christ also doth set forth the Praise and Beauty of the Church, by comparing her Eyes to a pair of Dove's Eyes, her Teeth to the Wool of Sheep new washed; her Lips to a Thread of Scarlet, or the dropping of the Hony Comb, her Neck to the Tower of *David*, her whole Body to a Garden planted with Pomgranates, Spikenard, Cinnamon, Myrrh, Aloes, and all other the most valuable Spices.

Christ, delighting in his Church, setteth forth every Part in her, and commendeth her. *Christ* inviteth the Faithful to a Banquet, thereby manifesting his Bounty to them: And the Church setteth forth several Marks of *Christ*, the better to know him, manifesting the Graces, which the presence of *Christ* (a) affords to the Godly. (*Chap. 5. & 6.*)

Thus the wise *Solomon*, by most comfortable Allegories, and Parables, describeth the perfect Love of *Jesus Christ*, the true *Solomon*, and King of Peace; as also the faithful of his Church, which he hath sanctify'd, and appointed to be his Spouse, so that herein is declared the singular Love of the Bridegroom towards the Bride, and his Benefits towards her. And all the earnest Affection of

(a) And *Christ* is here described to be of perfect Beauty and Comeliness. His Love is ravishing, his Voice is pleasing, his

Goodness is drawing; he is nothing but Love to those, who are his Love. He is altogether lovely, saith the Text.

128 SOLOMON'S Song.

the *Church* is inflamed with the Love of *Christ*, desiring to be more and more joined to him in Love, and not to be forsaken for any Spot or Blemish found in her.

In (*Chap. 8.*) is set forth the Wilderness, which signifies the Troubles and Afflictions of the Church; she comes through them with her Beloved, and rested herself upon her Beloved; shewing that we must follow the Lord, which way he is pleased to lead us.

In this Book we meet with most sublime and excellent Descriptions, of the Love between *Christ* and the *Church*, set down Dialogue-wise in several Speeches. It is bespangled with the Praises of *Jesus Christ*; with a Declaration of the mutual intercourse of Love and Affection betwixt *Christ* and his *Church*; what spiritual Entertainment is given on both sides? and what sweet content they enjoy in each other's Beauty! Here is seen the *King* in his Glory, and the *Spouse* in her Beauty. Here you may see the Church even ravished with the Consideration and Contemplation of *Christ* her beloved.



ISAI AH.



ISAIAH CHAP. I.
The prophecy of Ifaiah.

Pa. 129.



ISAIAH 1. Verse 1.

*The Vision of Ifaiah the son of Amoz which
he saw concerning Judah and Jerusalem in y^e
days of Uzziah, Jotham, Ahaz & Hezekiah
etc*



ISAIAH.

TH E Lord, according to his Promise (*Deuteronomy* 18. 15.) That he would never leave his Church destitute of a Prophet, but that there should be a continual Succession, until *Christ*, the end of all Prophets, should come, hath from time to time accomplished the same. As here we may see, the Lord raised the Prophet *Isaiab* from the Loyns of King *Joash*, for he was the Son of *Amos* (which doth signify *Strength*) who was Brother to *Amaziah* King of *Judah*. (*Chap.* 1.)

Isaiab, or *Esaies*, is, in the Signification of his Name, *Salvation from the Lord*. He was of the Stock of *David*, and Lineage of *Christ*, and is called by way of Eminence, *The Evangelical Prophet*.

In this Book of *Isaiab*, we may take notice of his diligent Instructions to the People, in teaching them to know their Sins: We see his smart Reprehensions of them to stir up their Repentance, and his Method of comforting them upon their true Humiliation after the commission of them. (a)

(a) The Prophet *Isaiab* is most diligent with Admonitions, Reprehensions, and Consolations; and sets forth many notable Prophe-

sies as from God, towards his Church, and the vocation of the *Gentiles*.

R

In

In the first Chapter he reproveth the *Jews* for their Stubbornness and Ingratitude, declaring the great Mercy of the *Lord* towards them, for as much as he had chosen them above all other Nations in the World, to be his People, yet they forgot their God, and continued in their Obstinacy and Impenitency of Heart; wherefore the *Lord* threatned a Desolation upon their Land, and a Destruction upon themselves. He also foretelleth the Destruction of *Jerusalem*, whose Inhabitants had formerly promised Fidelity to the *Lord*, as a Wife to her Husband, and yet she fell off. However, in all Judgments, the *Lord*, in mercy, still remembred his Covenant, that his Church should continually be preserved and planted, as in *Jerusalem* first, so afterwards throughout the whole World; intimating the great Mercy of the *Lord*, that the *Gentiles*, as well as the *Jews*, should be made Partakers of the reconciliation between God and Man, by the coming of *Jesus Christ*. (*Chap. 2.*)

Here, by the way, notice may be taken of the Sins of the People, for which God was so highly displeased with them, and then let us consider whether the like, nay, greater, do not abound in this our Land.

First, They were ungrateful for Blessings and Benefits, received of the *Lord*.

Secondly, They waxed obstinate and stubborn in Heart; though they had been plagued, yet they continued in their Wickedness.

Thirdly, They proved themselves Hypocrites, by thinking to please the *Lord* with the multitude of their Sacrifices, when their Hearts and Affections were alienated from him: They had neither Faith nor Repentance, to commend them to God, and therefore he hated them.

Fourthly, They were Extortioners, and their Princes maintained Thieves, and delighted in Bribes, following after Rewards. Neither the Widow nor the Fatherless were regarded, wherefore the *Lord* threatned to pour forth his Vengeance upon them.

Fifthly, They waxed haughty in Mind, therefore the *Lord* threatned to humble them, and to lay them low before him.

Sixthly,

Sixthly, The Women were full of Pride; they were haughty, walking with stretched out Necks, with gazing and wandring Eyes; their Gate was wanton, their Attire was costly Bracelets and effeminate, using Perfumes, Earrings, Curlings and the like. They were altogether given to Wantonneſs, and to a diſſolute Carriage; but the Lord puniſhed them for their Pride; and their Huſbands alſo, letting them fall by the Sword; and he taketh away the Wiſe Men from amongſt them, and, in their ſtead, ſettles Fools and effeminate Perſons to rule the Land (*Chap. 3.*) Now, who knoweth not, but that all theſe Sins (and infinite others alſo) do in as bad manner, and in no leſs meaſure, reign amongſt us in this our Land? It muſt then needs be feared, that the Lord will come in his Fury againſt us, for his Hatred to Sin is ſtill the ſame.

In the Fifth Chapter, the Houſe of *Iſrael* is represented under the ſimilitude of a Vineyard, which the Lord, that planted it in a fruitful place, expected to bring forth Fruit; but inſtead thereof, behold Oppreſſion in the place of Judgment, and for Righteouſneſs behold a crying! The Lord Threatned ſeveral Judgments againſt the People for their Extortion; denouncing Woes againſt Drunkards, and againſt the Inticers to Vanity, and againſt the perverters of Truth. A Woe alſo is threatned againſt contemnners of Government, ſuch as are wiſe in their own Conceit, and deſpiſe good Doctrines and Admonition. Thus, for the Iniquity of the People, the Lord threatned a Deſtruction upon the Land (*Chap. 6.*)

The Prophet *Iſaiab*'s Doctrine was twofold, partly concerning the *Law*, (a) and partly concerning the *Gospel*, as may appear to us out of the Prophecies in his firſt forty Chapters, wherein the Doctrine of the *Law* is ſet forth with ſharp Repreheſſions for Sins committed. And

(a) In reading of the Prophets, they were now paſt, becauſe of it is to be obſerved, that they ſpeak of things to come, as though the certainty thereof, ſo that they could not but come to paſs.

from the fortieth Chapter to the end of the Book, there is contained the Doctrine of the *Gospel*, and of the Kingdom of our Saviour *Jesus Christ*, which he hath illustrated with such excellent Eloquence, Figures, and Amplifications, that he may be compared with the best *Orator* that ever wrote.

The Prophet foretold of *Jesus Christ*, in the seventh Chapter, saying, *Behold, a Virgin shall conceive, and bear a Son, and his Name shall be called Immanuel*, which is, *God with us*, who shall have Knowledge to *refuse evil*, and *chuse the good*. He prophesy'd also, that he should be a Stumbling-block to many of the *Jews*, and would prove a Defence to all, that are his Elect, but reject the rest. (a).

He prophesy'd of the great Calamity, that was to befall *Babel*; and how they, as the Enemies of the Lord, were to be punished to Destruction; setting forth unto us the Plagues, wherewith the Lord would smite the strange Nations, to declare to the World, that he chastiseth the *Israelites* as his Children, but the rest as his Enemies; and also to signify to us, that, if the Lord spare not those that are ignorant, such must not think it strange, if he punisheth them who have knowledge of his Law, and keep it not. (b)

The Prophet prophesy'd of the Destruction of several Kingdoms, as the Kingdom of the *Assyrians*, of the *Egyptians*, of the *Chaldeans*, of *Babylon*, of the *Medes* and *Persians*, and of the *Arabians*; as also of the Destruction of *Jerusalem* by *Nebuchadnezzar*. Also he prophesy'd a-

(a) The 11th Chapter sets out to us the calling of the *Gentiles*.

In the 13th. is shewed to us, how the *Medes* and *Persians* shall destroy *Babylon*

(b) The destruction of the *Moa-bites*, the 16th Chapter. The destruction of *Damascus* and of *E-*

phraim. Chap. 17. In the 19th is set out the destruction of the *Egyptians* by the *Assyrians*. In the 21st the destruction of *Babylon* by the *Medes* and *Persians*. In the 22d. the destruction of *Jerusalem* by *Nebuchadnezzar*.

gainst the Kingdom of the Devil, under the Name of *Leviathan*.

And though the Church of *Christ* was much afflicted, yet the Lord had still a regard to it, and would not destroy the Root thereof, though the Branches seemed, as it were, to perish and decay, by the sharp Winds of Affliction. For the Lord was pleased still to reserve a small number to himself, for whom he would shew himself to be as a strong Lyon, and a Tower of Defence, if they would trust in him; but such as should forsake him, and put their Trust in others, should perish. (*Chap. 31.*)

Isaiah also prophesyeth of *John the Baptist*, who should prepare the way of *Christ*. (*Chap. 40.*)

He also prophesy'd the deliverance of God's People from the Captivity of *Babylon*, which should be wrought by *Cyrus* (a) King of *Persia*, who was an Heathen Prince. (*Chap. 45.*)

We have heard already the Cause of their Captivity, namely, that they did not walk according to the Ordinances of the Lord, but went on in Transgressions against him, serving strange Gods. And tho' they were forsaken, yet it was but for a time; For the cause of their Deliverance was the Covenant of God's Mercy, which is for ever; whereas the continuance of his Judgments may be but for a time (*Chap. 50.*)

The destruction of *Babylon* is set forth in the 47th Chapter, and the Causes thereof; namely, that they abused God's Judgments in thinking, that he punished the *Israelites*, because he cast them off, therefore instead of pitying their Misery, they increased it, applauding their own Wisdom and Policy, and believing, that it would have Success in spite of all the World. And hereupon they derided the Confidence of the *Jews*, who seemed to trust so intirely in the Lord.

(a) He was an Instrument of chastisement of many Nations. God's Power, used for the Cha-

In this Book of *Isaiah* is set forth unto us at large, the Doctrine of Reconciliation, made in *Jesus Christ*. The Prophet, like a painful Shepherd, presses the People with Exhortations, Admonitions, and Reprehensions, setting forth unto us the free Mercy of God, in and through *Jesus Christ*. *Ho, every one that thirsteth; come, buy Water, Wine, and Milk without Money,* by which are understood all things necessary to a spiritual life, as these are necessary to a corporal, (*Chap. 55.*) And all the Recompence, that God looks for at our hands for his Blessings, is Obedience, and to execute Justice. (*Chap. 56.*)

In the fifty eighth Chapter, he treateth of the Office of the Ministers of the Lord, what they should be, and how they should behave themselves in their Office; setting forth unto us also the Condition of Hypocrites, and their manner of fasting, which is only outwardly, in punishing the Body, and in putting on of Sackcloth; their Hearts still being filled with Malice and Uncleaness. Whereas the godly fast, in feeding the Hungry, in relieving the Oppressed, in visiting the Captive, and in breaking off from Wickedness, and in a stedfast Resolution of leading a new Life for the time to come.

Herein also is set forth God's Love, in calling of us *Gentiles* to the *Christian* Faith, and the cause of the rejection of the *Jews*, for as much as they would not obey the Lord for all the Admonitions of his Prophets, by whom he called upon them continually, so that at last, they were utterly cast off by the Lord; and the very Name of the *Jews* is abhorred to this day, because of their Infidelity, fore-told in Chapter 65. *ver. 15. Ye shall leave your Name as a Curse unto my Chosen.*

By the *Gentiles* are understood all Nations but the *Jews*. Thus may we observe the Lord's heavy hand stretched out against his People, for their Sin and Impiety: Yet he hath not so cast them off, but that they shall be called again before the End of the World shall be accomplished, to be a People of God.

ESAIAH.

135

This Book contains several Prophecies as Legal, re-
proving the Sins of the *Jews*, with comfort to the E-
lect, (*Chap. 11, and 12.*)

The Enemies of God's People are threatned, from
the 13th to the 24th Chapter: And the general Use
of those Threatnings is found in Chapter 24, 25,
27.

Here are also declared Deliverances from Persecutions,
and Preservations in Captivity, (*Chap. 40, to 49.*)

Then are set forth the Sufferings of *Christ*, (*Chap. 53.*)
And the Fruit of the Kingdom of *Christ*, (*Chap. 54.*)

And the Prophet's reprovng Hypocrisy, (*Chapter*
58, and 59.)



K 4

FEREMIAH.



J E R E M I A H.

TH E Word *Jeremiah*, or *Jeremy*, signifieth the *Exaltation of the Lord*. Such a Name well agrees with the Character of this holy Prophet, by whose Ministry the Lord was so highly exalted, both in his sharp Reproofs of Sin, severe Threatnings of Judgment, and endearing Promises of Mercy. This Prophet declared, with Tears and Lamentations, the Destruction of *Jerusalem*, the Captivity of the People for their Idolatry, Covetousness, Rebellion, and Contempt of God's Word. And for the Consolation of the Church, he revealeth the time of their Deliverance:

Jeremy was the Son of *Hilkiah*, the Priest, spoken of in the second of *Kings*, the twenty second Chapter; who was he that found the Book of the Law under King *Josiah*.

He was born at *Anathoth*, in the Tribe of *Benjamin*, one of the Sacerdotal Cities, about two Miles from *Jerusalem*, where he continued prophesying for the space of forty Years. He met with cruel Usage for speaking the Truth; but that no way discouraged him from discharging his Trust: Yet he was of that tender and melancholy temper, that he spent many whole Days and Nights in bewailing the stubborn temper of his Contemporaries, and the Divine Judgments, which he saw hanging over their Heads. When he prophetically
forbad

JEREMIAH CHAP. I.
The Prophecy of Jeremiah.

Pa. 138



JEREMIAH 1. Verse 1.

*The words of Jeremiah the Son of Hil
kiah, of the priests that were in Anathoth,
in the land of Benjamin: etc.*



forbad the People's going to take refuge against the *Chaldeans*, in the Land of *Egypt*, and promis'd Safety to those, who were content to stay at home ; they refus'd to hear, and forced him along with 'em to *Tabpanhes* in *Egypt*. There he continued preaching, and earnestly exhorting them to repent of their crying Sins ; but so far was he from succeeding with a desperate Multitude, plunged into Idolatry, and a hatred of God, that in the height of their Rage, they ston'd him to death.

He began to prophesy very young, for he had very excellent Gifts of God, and his first appearance was in the thirteenth Year of King *Josiah's* reign, and he continued eighteen Years under him, and three Months under *Jeboahaz*, and under *Jeboiakim* eleven Years, and three Months under *Jeboiakin*, and under *Zedekiah* eleven Years, unto the time that they were carried away into *Babylon*.

He was one, that publicly proclaimed the Will of the Lord, without fearing of the severest Persecution of *Unbelievers*. The Lord declared unto him the Destruction of *Jerusalem* by a Vision of the Rod of an *Almond-tree*, which first buddeth, shewing the hasty coming of the *Babylonians* against the *Jews*. As also by the Vision of a *Seething-pot* in the North ; signifying, that the *Chaldeans*, and *Assyrians*, should be as a Pot to seeth the *Jews*, which boiled, as it were, in their Pleasures, and Lusts, for these were two Northern Countries from *Jerusalem*, (*Chap. 1.*)

He reproved the People for their Idolatry, flatly convincing them, that they were less diligent to serve the true God, than were the Idolaters to serve their *Vanities*. (*Chap. 2.*) (1)

He presseth home unto them true Humiliation and Repentance, promising them thereupon Mercy from

(a) The Lord pleads with his People, *ver. 5.* saying, *What Iniquity have your Fathers found in me, that they went far from me, and walked after Vanity ?*

the Lord, saying, *Return, ye backsliding Children, and I will heal your backslidings* (Chap. 3.) (b)

The Lord's Wrath is compared to a *consuming Fire, that burneth, and none can quench it*, (Chap. 4.)

In the fifth Chapter is set forth the Wickedness of Judah, and the Destruction thereof by the Chaldeans for their Impiety; yet herein is his Mercy seen in saving some, for, saith the Lord, *I will not make a full end with you*; so that he had ever a care of his Church. (Chap. 5.)

The Sins, for which the Lord came against them, are expressed by the Prophet to be Covetousness and false dealing, and Flattery; the Priests flattering the People, and smoothing them in their Transgressions, crying *peace, peace*, when there was no peace, (Chap. 6.)

The People were (for the generality) of uncircumcised Ears, (c) and took delight rather in vain things, than in profitable Doctrine. They are charged with Lying, Deceit and Dissimulation; they were a People who gloried in their Misdeeds. And herein was seen the Rebellion of the Wicked, who waxed more stubborn and obstinate, though the Prophet admonisheth them most plainly of their Destruction. (Chap. 9.)

The Israelites, at last, became Sots and Fools, by departing from the true God, and cleaving unto Idols; the Pastors also became like unto brute Beasts, that sought not the Lord: In fine, they were so deeply plunged in their Sins, that the Lord would not hear their Prayers. (Chapter 10, and 11.)

The Prophet *Jeremy* maketh known to the People, the judgments that hanged over their Heads for their Impieties; but they ungratefully rewarded him for it,

(b) Though God shews his just judgments against the Wicked, yet he shews himself a preserver of his Church,

(c) They walked not after God's ways, but after their own,

delighting in their Lusts; they would cleave and stick close to their wicked Devices: the true ways of God were grievous unto them.

by cursing and mocking him, speaking falsely of him, and taking Counsel against him; yea, at last they smote him, and cast him in Prison. Herein may we take notice of the Condition of the Ministers of the Lord, when they have all the World against them, although they give none occasion. So that in the End, Destruction fell upon the Jews for it without Pity, for they were led away into Captivity, their King slain and left unbury'd.

The false Prophets here are charged for a main cause of the People's Iniquity; wherefore the Lord spared them not, but visited them for the Iniquity and Wickedness of their Works. (*Chap. 23.*)

Jeremy also prophecy'd a redress from this Affliction by the coming of Christ, the true Pastor: *Behold, saith the Lord, I will raise unto David a righteous branch, &c.* (*Chap. 23. 5.*) meaning Christ. *In his Days Judah shall be saved, and Israel shall dwell in safety.*

The Jews continued in Bondage under the King of Babel, or Babylon, seventy Years; and the Lord promised, saying, *After seven Years be accomplished at Babel, I will visit you, and perform my good Promise towards you, and cause you to return to this place,* (*Chap. 29. 10.*) Wherein we may see the Lord's great Mercy towards his People, who doth not utterly destroy them for their Sins, but correcteth and chastiseth them, and so restoreth them again (*a*). They were comforted also with the Destruction of their Enemies.

We may take notice of *Jeremy's* Sufferings, and therein of other godly Ministers, that they ought not to be discouraged in their Devotion, though they be despitefully handled and imprisoned for God's Cause: For we may observe *Jeremy's* Courage being shut up in the Prison by *Jehoiakim*, that he could not speak to the People, yet he sent *Baruch* with a Book concerning all the Curses of God against them. (*Chap. 36.*) He went with the Book and

(*a*) In the 32d Chapter, the Prophet chargeth the People, that they never had walked in God's Law, and that they had done nothing that God had required them to do.

read it before them all, but the Wicked, instead of repenting, at the hearing thereof, grew more hardened, and the King caused the Book to be burned. *Jeremy* ceased not, but wrote another Book, wherefore he is put into a Dungeon, where he stuck fast in the Mire, and had like to have perished, had not the Lord preserved him by working his Deliverance at the Intercession of *Ebedmelech* a Blackamore, one of the King's Eunuchs. Here was great Faith found in a Stranger.

At the Siege of *Jerusalem* the Prophet *Jeremy* admonisheth *Zedekiah*, that he should yield himself to *Nebuchadnezzar*, that so the City might be saved, but his Counsel was not at all listened to. (a)

And *Zedekiah*, at last, fleeing from thence, was taken by the *Chaldeans*, and his Eyes put out, and his Sons slain, but care was taken that to *Jeremiah* no harm should come, (*Chap. 38.*) Here we see, that although the Lord doth shew his just Judgments against the Wicked and Impenitent, yet will he ever manifest himself to be a preserver of his Church, and when all Means seem in Man's Judgment to be abolished, even then will the Lord declare himself to be a victorious God in the presence of his People.

The Prophet *Jeremy* also prophesied of the Destruction of *Egypt*, declaring a heavy Plague against them for their Idolatry, insomuch, that the Lord will not vouchsafe to have his name mentioned by such as have polluted it, *I have sworn by my great name, saith the Lord, that my name shall no more be called upon, by the Mouth of any Man of Judah, in all the Land of Egypt, saying, the Lord God liveth, (Chap. 44. 26.)* The People disobey'd the Prophet, and went under *Johanan* into *Egypt*, (*Chap. 42.*) Fearing War and Famine, having but just a little before promised O-

(a) The *Chaldees* being returned to the Siege, the Prophet *Jeremy*, when the state of *Jerusalem* began to grow to extremity, counselled *Zedekiah* to surrender himself to them, assuring him of his Life,

and the safety of the City, but his obstinate Heart conducted him to that wretched end, which his neglect of God, and his Infidelity, and Perjury had provided for him.

bedience

bedience to the Directions of the Prophet, but they meant not what they promised: So they came to be utterly destroyed by King *Nebuchadnezzar*, and what they feared in their own Country, fell upon them in another, namely, War and Famine, all which fell upon them, for their Obstinacy and Idolatry, (*Chap. 44.*)

Jeremiah also prophesied the Destruction of *Babylon*, that after that the Lord had first used the *Babylonian's* Service to punish other Nations; which Devastation should come to pass by King *Cyrus*, who was stirred up thereto by the Spirit of God, because they gloried in the Spoil of *Israel*, and were puffed up with Pride (*Chapter 50.*)

In this Book three things are chiefly noted, a Prologue, which

1st. Concerned the calling of the Prophet, (*Chap. 1.*)

2^{dly}. Sermons concerning the Jews in the reign of *Josiah*, 12. to 21. or *Zedekiah*, (*Chap. 21. to 25. 27. to 45. Jeboiakim*, *Chap. 25. 26. and 27.* or in *Egypt*, *Chap. 34. to 46.* With an Epilogue historical, (*Chap. 52.*)

Chiefly here in this Book, three things are to be considered,

1. The stubbornness and rebellion of the Wicked, waxing more obstinate, though the Prophet had most friendly and plainly admonished and forewarned them.

2. That though the Wicked should continue in their Obstinacy, yet the Ministers of the Lord ought not to be disheartned, or discouraged in their Vocations; Yea, tho' they come to be persecuted by the wicked ones in the Lord's Cause.

3. Thirdly, Though God do shew his just Judgments against the Wicked and Ungodly, yet he always manifesteth himself, to be a Preserver of his chosen People and Church, in the greatest Extremities. All which is manifested to us in *Jeremy* and the *Lamentations*.



LAMENTATIONS.



HIS Book containeth the Mournings of the Church, and of the Prophets in general, but more particularly the *Lamentations* of the Prophet *Jeremiah*; in which he bewaileth the miserable estate of *Jerusalem*; where, beholding the beautiful Temple spoiled and burned; and seeing this goodly City, which before was so strong, and so full of People, to be now laid waste and destroyed, he wondreth at the great Judgment of the Lord therein against it.

It was the most famous City in the World, four square, situated upon four Mountains, *Sion*, *Moriah*, *Acra*, and *Bezetha*, seated, according to the Opinion of the Fathers, in the midst of the World; the chief Metropolitan City of the Tribes of *Israel*, called at first *Salem*, which signifieth *peaceable*, where *Melchisedech* reigned. After whose death, the *Jebusites* inhabited the City, and called it *Jebus*, after their own Name.

Afterwards (as is formerly set forth) *Joab*, who was King *David*'s General of the Army, won it, driving those *Jebusites* out of it, and called it again *Jerusalem*.

In *Isa.* 29. 1. it is called *Ariel*, that is, *God's Lyon*. And the Prophet *Ezekiel* (*Chap.* 23. 4.) calleth it *Abolibah*, as a fixed Pavillion, or Tent.

LAMENTATIONS. 143

It was accounted the *Throne of the Lord*, a *Holy City*, having a Fort upon Mount *Sion*, that was unconquered by *Joshua*, but subdued by *David*. Which famous City afterwards, in the days of our Saviour *Jesus Christ*, proved a place of slaughter under a Den of Thieves, rather than a Sanctuary of holy worship; having slain the Prophets from *Abel* the righteous, they filled up the measure of their Iniquities in the Blood of our Saviour *Jesus the Lord of Life*.

The Prophet *Jeremy* bewailed and lamented his Country-men, notwithstanding they had reviled, beaten, and imprisoned him, and sought his Death. He declareth to the World their Sins, which were the cause of their Plagues, because they had despised the Counsel of the true Prophets; and their revolting from the Truth to embrace Falshood and Vanity, and their abusing the long-suffering of the Almighty.

He foretold them of the Plagues, that should befall them, if they repented not; for all this they regarded him not, so subversion came upon them by the *Babylonians*, their cruel Enemies, besieging them, whereby they suffered so extremely much by Famine, that they fell down in the Streets, and the Mothers devoured their own Children, so that their Joy was turned into Mourning, their Freedom into Captivity; their beautiful Buildings into deformed Heaps; their young Men were slain with the Sword, and their Virgins were defloured by profligate Sons of *Belial*. And God, which before had been the God of their Consolation in all their Afflictions, had forsaken them, so that when they stretched forth their Hands, there was none to comfort them. Thus were they forsaken not only of their Friends, but also of the *Lord*; and their Enemies laughed at them. How may all high Places here, by their Example beware, how they provoke the Wrath of God against them through Impiety!

The Prophet *Jeremy*, like a godly Pastor, besought the *Lord* for them, that it would please him to shorten their days of Captivity, and manifesteth to them the holy Mount of the *God of Mercy*, towards which they must reach

out

144 LAMENTATIONS.

out with the Arms of Repentance, by confessing their Sins, and by being sorrowful for them, and with Patience humbly attending the time of their Deliverance.

*The Allegorical, or Scriptural Of Jerusalem's final Destruction.
Signification of Mount Sion,
and Mount Moriah.*

Sion, in Hebrew signifies a goodly Aspect, for that from the top thereof, a Man might have seen all the Land lying thereabouts. This was a Type of the highest Heavens, or Seat of the Almighty God, from whence he beholds all things upon Earth; from which Throne and heavenly Habitation, he descended into the lower *Jerusalem*, and so became our Redeemer and Saviour, that so being purged by his Blood from our Sins, he might bring us into that heavenly *Jerusalem*, which is Eternal Glory.

Moriah signifies the Lord's Myrrhe, denoting the Lord *Jesus Christ*, who is a sweet-smelling Sacrifice unto God, and a steadfast Rock whereon God's Church, and the Members thereof are built.

When the City *Jerusalem* was taken and utterly destroy'd, and laid waste by *Titus Vespasian*, and lay for a long space of time desolate, *Adrianus Ælianus*, the Emperor, raised an Army, and dispatched it thither, under the command of *Julius Severus*, who conquered the Impostor *Bensabab* the *Pseudomesiah*, and with him, slew Five hundred thousand Jews, that being deceived by his persuasion, had risen in a seditious manner. Then was the Foundation of the City digged up, and the Place thereupon became barren and thorny; and the very Name thereof was in a manner forgotten, there being a little Town built not far from the Hill *Gibon*, which the Emperor called by his own Name *Ælia*, where he set, over the Ruins of the Temple, an Idolatrous House, for the Honour of *Jupiter* and *Venus*.

EZEKIEL,



EZEKIEL CHAP. I.
The prophecy of Ezekiel.



EZEKIEL 1. Verse 3.

*The word of the LORD came expressly
unto Ezekiel the priest, the son of Buzi, in
the land of the Chaldeans by the river Chebar.*



E Z E K I E L.

E Z E K I E L signifieth, the *strength* or *Fortitude* of the *Lord*. He began to prophesy in *Babylon*, about five hundred ninety and five Years before the days of *Christ*, at which time he saw his first Visions, near to the River *Chebar*.

Ezekiel being led away captive with the rest of the People into *Chaldea*, the Word of the Lord came unto him, that he prophesy'd, assuring the King of *Judah*, that though they had yielded themselves Prisoners to the King of *Babylon*, and had lived in Servitude under him, yet the Lord would remember his Promise. Yet for all this they distrusted him, and much murmured, shewing their weakness of Faith (*Chap. 1, 2, and 3.*)

He also prophesy'd the Destruction of *Jerusalem* by the Parable of his Hair, one part whereof he would burn, another cut with a Sword, and scatter the third in the Wind; intimating, that one part of the People should die through Famine, the second be slain, and the third led into Captivity, (*Chap. 5.*)

He prophesy'd also of the Repentance of a remnant of the People, and of their deliverance, that in all Dangers, the Lord will preserve a few, that shall be the Seed of his Church. (*Chap. 6.*)

And the Lord fulfilled his Promise; for in the time of Danger he delivered a Remnant, by setting a Mark upon them, whereby they were known, as he doth upon all his Elect. *The Lord said unto him, Go through the midst of the City, even through the midst of Jerusalem, and set a mark upon the Foreheads of them that mourn,* (Chap. 9. 4.)

Now, after the People were led into Captivity, those, that remained still in *Jerusalem*, continued in Wickedness, being misled by *Jaazaniah* the Son of *Azur*, and *Pelatiah*, Son of *Benaiah*, boasting, that the Lord had utterly forsaken those, that were led away into Captivity, and given up the Land unto them in possession. But *Pelatiah* was stricken with sudden death, and the People felt the troubles of the Prophet's Words; the Lord sending them false Prophets, such as taught them the counsel of their own Hearts, because they did not hearken unto the true Prophets, but unto such, who *sowed Pillows under their elbows*, who flattered them with Security, and blinded their Eyes with false Delusions, (Chap. 13.) The Lord punished them even by the same means, by which they made themselves to sin; they were violent, and were themselves punished with violence for Idolatry, (amongst those of whom they learned Idolatry) even by the *Egyptians*, *Assyrians*, and *Chaldeans*, (Chap. 16.)

Now, lest the godly should despair in these great troubles, the Prophet assureth them, that the Lord will deliver his Church at his due time appointed, and will also destroy their Enemies, which either afflicted them, or rejoiced in their Miseries. The effect of the one, and of the other, should be chiefly performed by *Christ*, of whom the Prophet *Ezekiel* hath many notable Promises, and in whom the glory of the new Temple should perfectly be restored, (Chap. 34.)

The Prophet prophesy'd Destruction against several Nations, and against all the Enemies of God's Church. He also prophesy'd of the re-edifying of the Temple of the Lord, and that God's Grace should increase, and not decrease,

decrease, in the Church, and that multitudes should be refreshed by the Doctrine of Christ. (*Chap. 37.*)

These, and sundry other Prophecies, he prophesy'd in the Land of *Chaldea*, about the same time that the Prophet *Jeremiah* prophesy'd in *Judah*, and began in the fifth Year of *Jehoiakim's* Captivity.

In the Preface of this Book, there is a surprizing Description of the *Lord*, and his Majesty (*Chap. 1.*) Then the Prophet and his fearfulness are described. Next the Prophecies themselves, containing Objurgations, or Reproofs of the Impiety of the *Jews*, with their Judgments, laid down, as it were, in seventeen Sermons, from the fourth Chapter to the 25th. Then are Comminations against the Enemies of the *Jews*, as in eight Sermons, from the twenty fifth Chapter to Chapter Thirty third.

And, *Lastly*, Exhortations and Encouragements to the *Jews*, to Repentance in hopes of Deliverance, laid down from the Thirty third to Chapter Forty: With the hopeful Consolation of their spiritual delivery by *Christ*, *Chap. 40.* to the end.

We may here observe *God* to be a chief Conduſter in the Attempts against *Israel*; and we may see *Ezekiel* prophesying of the ſmiting of the two Kingdoms of *Judah* and *Israel* after their delivery from Captivity, ſo the *Lord* purposed to gather together his People to give life to dead Bones, and to rule them by one Prince, and ſheweth what Nations they were, that ſhould in vain aſſail *Israel*.

In this Book are alſo many Promiſes of *Chriſt* declared unto us, and in whom the glory of the new *Temple* ſhould perfectly be reſtored.



DANIEL.



DANIEL signifies the Judgment of the strong God ; he was carried away from Jerusalem, captive to Babylon, in the reign of Jeboiakim King of Judah, and he lived in exile long, until the third Year of Cyrus, Emperor of the Persians.

He prophesied in that time, when the Jews were Captives in Babylon, and in the time that Ezekiel lived, and was a Person adorned with such excellent Graces of the holy Spirit, that, above all other, he had most special Revelations of such things as should happen to the Church, even from the time that they were in Captivity, to the end of the World, and to the general Resurrection. God's Providence and Mercy towards his Church are in this Book set forth, that he never forsaketh or leaveth them destitute.

Daniel setteth forth, how Nebuchadnezzar commanded Ashpenaz, the Master of his Eunuchs, to pick out the most beautiful of the King's Seed of the Children of Israel: As those, that were judged fit to stand in the King's presence, must have no Blemish, but be well favoured; so every Spirit is not fit to stand before the King of Heaven,

Daniel

DANIEL CHAP. VII.
The Prophecy of Daniel.

Pa: 146



DANIEL 7. Verse 1.

*In the first year of Belshazzar king of Babylon
Daniel had a dream, & visions of his head upon
his bed: then he wrote the dream, and told. etc.*



ven, they must not be base fordid Spirits, but noble lofty, and upright Spirits. And his Purpose was to keep them as Hostages, that he might not only shew himself victorious, but also by their learning of his Religion, they might rather favour him than the Jews, and so be able to serve him as Governours in their Land. (*Chapter 1. & 2, and 3.*)

For the King required, that they should be endowed with three Gifts, (*viz.*) That they should be of noble Birth; that they should be learned and witty; and that they should be of a strong and comely Nature, that they might do him the better service: They were to be brought up, and instructed in the King's Court, and in the Language and Customs of the *Chaldeans*, to the end that they might forget their own Country and Religion; the Chief whereof were *Daniel*, *Hananiab*, *Mishael*, and *Azariab*. But to these they gave other Names; for the Jews used to give their Children such Names as might ever put them in remembrance of some Point of Religion; so as *Daniel* was called *Belteshazzar*, *Hananiab* was called *Shadrach*, and *Mishael* was called *Mesbach*, and *Azariab* was called *Abednego*. But these refused to eat of the King's Allowance, (*a*) and intreated their Governours to try them ten Days, and if they looked not so well as their other Fellows, he should do with them as seemed him good. And it was so, and they were therewith of better liking than the rest, that did eat of the Portion of the King's Meat. Here we may take notice, that with the Blessing of God, the poor Man's Dish is as nourishing as the rich Glutton's Delicates are.

The Lord also gave to *Daniel* the Gift of interpretation of *Dreams* and *Visions*; and *Nebuchadnezzar* found him wiser than all his *Magicians*, and *Enchanters*. For when the King had dreamed a Dream, which he had forgotten, and asked Counsel of his Interpreters, who could

(*a*) They would not defile for the pious and devout *Daniel* their Consciences with the King's had a Spirit for God and his Meat, but would rather eat Pulse: Ways, and not for the Times,

tell him nothing of it, he thereupon gave Sentence, that they should be put to death. *Daniel* was called for upon this Occasion, but required a little respite, and promised to shew the King the Dream, as also the Interpretation thereof. (*Chap. 2.*)

Daniel betook himself in fervent Prayer to the Lord, beseeching him to reveal unto him this Mystery; so the Lord shewed him the Dream, with the Interpretation thereof. The Dream was, an Image, the Head whereof was Gold, the Breast and Arms Silver, the Belly and Thighs Brass, the Legs Iron, the Feet part Iron, and part Clay, (b) which stood before the King's Presence, till a Stone, cut without Hands, smote it in pieces, and scattered it like Chaff. The same Stone turned immediately to a great Mountain, and filled the whole Earth. *Daniel's* Interpretation hereof was, That by Gold, Silver, Brass, and Iron, were meant the four Monarchies of the World. The *Babylonians* were compared to Gold, the *Persians* to Silver, the *Macedonians* to Brass, and the *Romans* to Iron, and Clay; and as these Metals excelled one another in goodness, so should all the four Ages grow ever worse and worse, 'till the coming of *Jesus Christ*.

By the Stone is meant the Kingdom of *Christ*, that should come at the end of these, which should overthrow the last, and remain when all the rest were extinct.

For which Interpretation, the King made *Daniel* a great Man, even a Ruler over the Province of *Babylon*, as a chief Judge. (*Chap. 2.*)

Soon after, *Nebuchadnezzar* the King caused an Image to be set up, commanding it to be worshipped, (c) of all

(b) By Gold, Silver, Brass, and Iron, are meant the *Chaldean*, *Persian*, *Macedonian* and the *Roman* Empire, which should rule all the World, till *Christ* came. This was to assure the *Jews*, that their Afflictions should not end with the Empire of the *Chaldeans*, but that they should patiently abide

the coming of the *Messiah*, which should be at the end of this 4th Monarchy.

(c) From this Impiety, it pleased God to restrain him by the strange and wonderful Deliverance of those blessed Saints out of the fiery Furnace.

his Subjects. But his Officers *Shadrach, Meshach, and Abednego* refused so to do, whereupon they were brought before the King, who first threatned them, but finding them not to yield, (a) commanded them to be bound, and to be cast into a burning Furnace. But their God, in whom they trusted, sent an Angel, who preserved them in the midst of the Fire, that it had no power over their Bodies, insomuch, that not one Hair of their Heads was singed, nor had the smell of Fire passed on them. However, the devouring Flames had Power over those of the King's Officers, who threw them into the Fire.

The King was so astonished hereat, that he bad them come forth, acknowledging their God to be the *true God*, and made a Decree, that whosoever blasphemed the God of *Shadrach, Meshach* and *Abednego*, should be torn in pieces; (b) and by this great Miracle they came to be promoted in the Province of *Babylon*. (Chap. 3.)

Nebuchadnezzar also dreamed another Dream, which *Daniel* declared, and interpreted unto him: The Dream was of a Tree in the midst of the Earth, tall and spreading, so that the Fowls therein did build, and the Beasts were sheltered under its Shade, and all Flesh did feed upon the Fruit thereof. And an Angel appeared, saying, *Cut it down, break his Branches, and scatter the Fruit, but leave the Stump in the Earth, and bind it with a band of Iron till seven Years*, (Chap. 4.)

Which Tree did represent the King's Person, or the Dignity of a King, whom God ordaineth to be a Defence for all; the heighth, breadth, and Fruit thereof, represent his Magnificence and Pomp: The cutting it down, his Disposition to live among the Beasts. Hereby was signify'd, that the King *Nebuchadnezzar*, should not only for a time lose his Dignity, but be like a Beast, for seven

(a) They set God's Glory before them, and testified his true Religion, and that they would not outwardly consent to Idolatry.

(b) Yet this Devotion of *Ne-*

buchadnezzar was not so rooted in him, that it would bring forth Fruit answerable to his hasty Zeal.

Years, 'till he did confess the most high to bear rule over the Kingdoms of Men, (c) and to dispose of them as seemeth good in his Eyes. This was to admonish him of his intolerable Pride, and Blasphemy, (d) which he continued in, until the Lord sent that Judgment upon him, and drove him from his Kingdom, that his dwelling was with the Beasts of the Field, forsaking Man's Company, eating Grass like an Ox. Then he confessed his Sin, and acknowledged the Almighty Power of the Lord, which was at the end of seven Years. So the Lord restored his Understanding, and the Honour of his Kingdom; and he not only praised God for his deliverance, but also confessed his Fault, that God might only have the Glory, and Man the Shame.

In the fifth Chapter, the Prophet *Daniel* declareth, how *Belshazzar* the King, made a great Feast to a thousand Princes, and drank (e) Wine in the holy Vessels which *Nebuchadnezzar* brought from *Jerusalem*. This so excited the Lord's Displeasure against him, that he shewed him a Hand-writing upon the Wall, in the very Room of his Jollity, which his Southsayers could not interpret. So great fear and amazement seized him, as the Joints of his Loins were loosened, and his Knees smote one against the other. Then he first cryed out for his *Chaldeans*, *Astrologers*, and *Southsayers*, promising them great Rewards to expound the Writing; but it exceeded their Art, 'till the Queen told him of *Daniel*, in whom was the Spirit of God, wherefore he sent to *Daniel*, who read the Hand-writing, and ex-

(c) God had honoured him with many Victories, and Happiness, and Discoveries, yet he became so forgetful of God, whose wonderful Power he had seen, that he caused a golden Image to be set up and Worshipped.

(d) Idolatry, Injustice, and Cruelty, were the Sins, for which he was threatened, afterwards by a singular Punishment, he ran a-

mongst Beasts in the Fields, and Woods, where for seven Years he lived as a savage Man, or a savage Beast.

(e) He was not contented with such magnificence as no Prince else could equal, but he lifted himself up against the Lord of Heaven, saith *Daniel*. He drank in Golden Cups to praise his Gods of Wood and Stone.

pounded it; which was *Mene, Mene, Tekel, Upharfin. Mene*, God hath numbred thy Kingdom, and finished it. *Tekel*, thou art weighed in the Ballances and art found wanting. *Peres*, or *Upharfin*, thy Kingdom is divided to the Medes and Persians. So *Daniel* was, by the King's Command, clothed with Purple, and a Chain of Gold put about his Neck, and was advanced to be third Ruler in the Kingdom, (*Chap. 5.*)

The same Night, (a) when this great Feast was kept, *Belshazzar*, the King of the *Chaldeans* was slain, and *Darius* possessed himself of the Kingdom, by whom *Daniel* also was advanced, and made one of the Rulers, in the Kingdom (*Chap. 6.*) But his Fellow-Officers much envied him, and combined, how to take away his Life by this sly Conspiracy. They first gained the King's Consent to make a Decree, That whosoever did prefer any Petition, either to God or Man for thirty Days, (but only to King *Darius* himself) should be cast into the Lions Den. Now they knew, that *Daniel* used thrice a day, to pray unto the Lord. So *Daniel* betook himself to his God, knowing that it is better to obey God, than Man; whereupon *Daniel* is arrested, and cast into the Lions Den, but the Lord was with him there, and saved him, that the Lions had not Power over him, for he was approved of God in what he did; he did disobey the King's wicked Command, to obey God; and so he did no Injury to the King, who ought to command nothing, whereby the Lord should be dishonoured. And by the Commandment of the King, his Accusers, together with their Wives and Children, were cast into the Den of Lions in his stead, and the Lions had the Mastery of them, and tore them in pieces. This caused *Darius* to make a Decree, That all Nations should tremble and fear before the God of *Daniel*, for he is the living God, and re-

(a) *Cyrus* found the time, whilst the King's Head and his Nobles were filled with Wine, more than their Hearts were with the fear of God's Judgments, that a

Destruction came upon them.

(b) *Daniel* was not ashamed of his godliness and his God, but would maintain the Honour of both.

maineth

maineth for ever. As the Prophet *Daniel* was innocently condemned, cast into the Lions Den, and had the Door sealed upon him: And, to the Judgment of Man, no hopes of Life, or means was left him to escape; yet, by the Providence of God, he was delivered out of Danger, and came off safe and untouched. In like manner was our Saviour innocently condemned, cast into the Grave, sealed up amongst the dead, (to common Judgment, left as one out of mind) yet, early in the Morning, at the appointed time, by the power of his Deity, he raised himself from the Pit of Hell (the Grave) and gloriously triumphed over Death.

After this great Deliverance of the Prophet, he saw a Vision of four Beasts, which did signify the four Monarchies, namely, the *Romans*, *Babylonians*, *Persians*, and *Macedonians*. That there should be in them, and in all Corners of the World, horrible Troubles and Afflictions, and sad Persecutions of the Church of God. He also saw a second Vision, which was a Ram with two Horns, and a Goat with one (*Chap. 8.*). The Ram with two Horns signify'd *Darius* and his two Kingdoms of the *Medes* and *Persians*. And by the Goat with one Horn, is represented *Alexander* King of *Macedonia*, who overcame *Darius* in two several Battles, and so became sole Lord of the two Kingdoms of the *Medes* and *Persians*, adding them to his own Dominions. But when he had overcome all the *East*; he thought to have returned towards the Kingdoms of *Greece* to subdue them, but he died by the way. So the Empire was divided into four Parts by four of his Princes, whereof *Cassander* had *Macedonia*, *Seleucus* had *Syria*, *Antigonus* had *Asia the Less*, and *Ptolomeus*, *Egypt*. *Antiochus*, who was the Son of *Seleucus*, proved a great Persecutor of the Church, for he raged against the Servants of God in a most savage manner. He was not only cruel, but also crafty; insomuch that it's said, he could not be deceived. He had also a great Power, *viz.* six thousand Horse-men, and three-score thousand Footmen at command, but by the Hand of God he was overthrown, and his Shame was turned
upon

upon his own Head ; for he was slain by the Country Men.

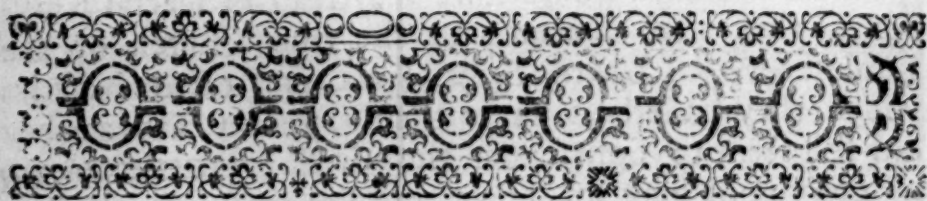
In the eleventh Chapter we may read of several Kingdoms, that were Enemies to the true Church of the Lord, as *Persia, Greece, Egypt, Syria*, and of the Miseries which they endured, under their Tyranny, so as they did still seem to fight under the Cross. For the Church of *Christ* must look for Trials and Persecutions, whilst it continues to be a *Church militant*. But the Tyrants could no longer prevail, than the Lord had appointed, which is but for a time, for the determination is made by God, (*Chap. 36.*)

The Prophet also declareth, that the *Romans* should observe no certainty or form of Religion, but should be subject to change at pleasure. He also noteth, how the Church should be in great Affliction, even unto *Christ's* coming ; but that the Lord would send his Angel to deliver it, whom in the twelfth Chapter he calleth *Michael*, meaning our Saviour *Jesus Christ*, who is published by the preaching of the Gospel. Here also he sheweth *Christ's* Office, and the cause of his Death, which was by his Sacrifice to take away Sins, and to bring everlasting life. He sheweth also, that after *Christ* is offered, the Lord will leave his People to be exercised under the Cross, until the Dead rise again, and *Christ* shall gather together his Elect at his second coming ; and they shall be blessed, that patiently abide in his appearance.

The S U M M A R Y.

This Book of *Daniel* doth chiefly contain an History of things done in the *Babylonian* and *Persian* Kingdoms, (*Chap. 1. to 7.*) and a Prophecy of Things to be done, and many Calamities to be executed, (*Chap. 7. to 12.*) with a final Deliverance to the Glory of the Elect People of God. (*Chap. 12.*)

N. B. *Daniel* was gifted with most special Revelations of such Things as should befall the Church, from the time that they were in Captivity, to the World's end.



H O S E A.



HIS Prophet was born in a Town called *Bethmeloth*, in the Tribe of *Issachar*, not far from *Bethulia*, about fifty two Miles from *Jerusalem* Northward. He prophesied eight hundred Years before the coming of *Christ*.

Though by the subtil Counsel of *Jeroboam*, the ten Tribes had fallen away from the Lord into Idolatry, worshipping him according to their own Fancies and Inventions, and not according to the written Law of *Moses*: Nevertheless the Lord was pleased to send unto them Prophets to alarm them, and to call them to Repentance. Yet being of obdurate Hearts, they grew worse and worse, abusing the rich Benefits of the Lord. When their Sins and earthly Prosperities were at the highest pitch, the Lord sent his Servant *Hosea*, which signifies a *Saviour*, to the People of *Israel*, to condemn them of their Ingratitude. He prophesied for many Years, as may be collected by the first Verse of the first Chapter, in the days of four Kings, which space is computed to be above threescore Years.

He was sent by God unto the *Israelites*, even at the same time when *Isaiah* and *Micaiah* were sent unto the People of *Judah*. And whereas the People, by reason of their

Alone

HOSEA CHAP. I.

The Captivity of the ten Tribes foretold.



HOSEA 1 Verse 1

*The word of the Lord that came unto
Hosea the son of Beeri, in the days of
Uzziah, Jotham, Ahaz, and Hezekiah.*



their outward Pomp and Riches, thought themselves to be greatly in the Favour of God, and his peculiar People, the Prophet letteth them know, that they are Bastards, and Children, that are born in Adulteries; manifesting unto them, that their Kingdom should be taken from them, and given to the *Assyrians*.

His Doctrine consisteth of Mercy and Judgment, alluring the People by the sweetness of God's Promises to return, and to obey and fear the Lord. And on the other hand he deters them, by manifesting the divine Plagues ready to fall upon them, for their Idolatry and sinful course of Life, if they did not repent. Thus did the Prophet faithfully execute his Office for a long space, though he was not regarded, but derided.

In the second Verse of the first Chapter is set forth (under a Parable or Figure) the Idolatry of the Synagogue, and of the People her Children; the Lord saying to the Prophet, *Go, take unto thee a Wife of Whoredoms, and Children of Whoredoms. For the Land hath committed great Whoredom, &c.* So he went and took Gomer the Daughter of Diblaim; now Gomer signifieth a Consumption, or Corruption; and Diblaim importeth rottenness, or that the People were all corrupt, like a Cluster of rotten Figs; those terms being used to set forth the filthiness of their Idolatry.

The Lord by the Prophet setteth forth the Fruit of Idolatry, by the word *Lo-ammi*, which signifies, *Not my People*; for so long as we delight in Wickedness, we are none of God's Servants. Hereupon the Prophet inviteth the People to repentance, shewing them their Idolatry, and sinfulness of life, how it causeth the Lord to take away his Blessings, and his Mercies, when they abuse them. (*Chap. 2.*)

He also setteth forth the Sins of the People in the fourth Chapter, and complaineth against them, and against the Priests and Rulers also of *Israel*, that they committed Iniquity, and that they wanted Knowledge, by their neglecting of the Word of the Lord, and so fell into all manner of Sins, as swearing, lying, killing, stealing, committing

mitting Adultery. The Priests and Princes also caught the poor People in their Snares; for all which Iniquities Judgments are threatned against them by the Prophet, that they should perish altogether, the one because he would not obey, and the other because he would not admonish: And their Synagogue, wherein they boasted, should be destroy'd. (*Chap. 4.*)

Bethel, which signifieth, *the House of God*, is stiled *Bethaven*, that is, *the House of Iniquity*, because of the great Abominations set up there, manifesting unto us, That no Place is holy, where the *Lord* is not truly worshipped.

The Prophet sheweth the People the Method, how they ought to turn unto the *Lord*, that so he might recall his Judgments denounced against them, that the *Lord's* help is not far off, if we return unto him. (*Chapter 6.*)

Gilead there spoken of was the Place, where the Priests lived, and should have given the best Instructions, but it proved to be rather a Place much polluted.

The People esteemed of their wicked King *Jeroboam* above the *Lord*, seeking how to flatter and please him. (*Chap. 7.*)

Ephraim is denoted to have counterfeited the Religion of the *Gentiles*, that he is as a Cake baked on the one side, and raw on the other, neither hot, nor thorough cold, but partly a *Jew*, and partly a *Gentile*.

In the eighth Chapter God directeth the Prophet to signify the speedy coming of the Enemy against *Israel*, because of their Iniquities. (a) They sought not to the *Lord* in their Distress, but made their Addresses to the help of Man, even to *Aegypt*, where they found small Comfort, even Nettles in their pleasant Places, and Thorns in their Tabernacles. (*Chap. 9.*) Thither the *Israelites* fled for Succour, but that would not shelter them: They

(a) They followed God in some things, but held not on in their way; they cast off the things, that were good, *ver. 3.* therefore, *v. 7.* they have sown to the Wind, and shall reap the Whirl-wind.

were

were also plagued at home with Famine and Slaughter, yet this was not all; for their chief City *Samaria* was destroy'd, and the People, who were spared, and survived, were led away captive into *Assyria*. (*Chap. 10.*) (b)

Other places were plagued by the Sword, yet the Lord's loving Favour is expressed to the Godly, in that he will say to Death, *I will be thy Plagues*, and to the Grave, *I will be thy Destruction*; so he will prove a Deliverance to them, (*Chap. 13.*) By all these Afflictions, that fell upon *Israel*, we may learn to avoid the like threatned upon us, if we forsake not our Sin, and turn to the Lord by unfeigned Repentance.

The Prophecy of *Hosea* is either parabolical, as (*first*) propounded, in Chapter the first. And *Secondly*, applied, as Chapter 2d. or 3d. and repeated *Thirly*, as Chapter 3d. Or else it is plainly expressed, and therein it is either a Commination and Invektive, as laid down in three Sermons; the first in the fourth Chapter, the second in Chapters 5, 6, and 7; the third in Chapters 8. and 10. with a Consolation in Chapters 11, 12, 13, and 14.

A notable Example there is in Chapter 13. of People, whose Affections are strong for the present, and yet worn away in a little time (c). When *Ephraim* spake, trembling, he established himself in *Israel*, but when he offended in *Baal*, he died. When *Ephraim* spake, that is, when *Jeroboam*, who was of the Tribe of *Ephraim*, declared his

(b) *Ver. 1.* It is said, that *Israel* is an empty Vine, that bringeth forth Fruit unto it self, therefore 'tis empty.

Where Self Ends are the chief Movers, there's no further latitude or degree of Godliness min-

ded, but such as may be serviceable to them.

(c) Affections not well principled, nor well grounded, soon vanish; Time will wear them away.

Purpose to alter the Purpose of the Lord, the People at first, were exceedingly affected with it; they stood all trembling at such a strange thing: But *Jeroboam* exalted himself in *Israel*; he went resolutely on his way to bring his Purpose to effect. So the People in a short space were brought to offend in *Baal*, and then they died, they became a dead, sottish, heartless People, fit to receive or do any thing, tho' never so vile.





JOEL CHAP. I.
The prophecy of Joel.



JOEL 1. Verse 1.

The word of the Lord that came to Joel the son of Pethuel. Hear this ye old men, and give ear all ye inhabitants. etc).

Sim
net
a g
the
and
lam
lie
me:
Ho
gat
the
(Ch
W
vin

ne
roa
(
the
mo



J O E L.

TH E Name *Joel* signifies, *he is quiet, or contented*: This Prophet was the Son of *Pethuel*. He first rebuketh the People of *Judah*, both Princes, Priests, and Governours, and mindeth them of the Judgments of God, who had punished the Land for some Years, by reason of their Sins, so now the Occasion of their Excess and Drunkenness was taken away. Though they were punished with a great Famine, yet they remained obstinate: Wherefore the Prophet exhorts them to humble themselves by Prayer and Fasting before the Lord; saying, *Gird yourselves, and lament, ye Priests; Howl, ye Ministers of the Altar: Come, lie all Night in Sackcloth, ye Ministers of my God, for the meat-offering, and the drink-offering is withholden from the House of your God. Sanctify ye a Fast, call a solemn assembly; gather the Elders, and all the Inhabitants of the Land, into the House of the Lord your God, and cry unto the Lord, (Chap. 1.)* declaring, that the only means to pacify the Wrath of the Lord, and to procure the return of his divine Blessings, is unfeigned repentance.

The Famine was so great in the Land, that Men pined away for lack of Food, the Cattle also howled and roared for the want of Sustenance.

Greater Plagues were threatned against them, because they grew daily to more hardness of Heart, and were more obstinate and rebellious against God, notwithstanding

ing all his former severe Punishments. The Prophet declareth, that their Repentance must be earnest, not feigned; it must be exerted with all their Hearts, and with Fasting, and Weeping, and Mourning, because they had so grievously offended the Lord, (*Chap. 2.*) And in so doing, he assureth them, that God will be merciful, and not forget his Covenant, which he made with their Fathers, but that he will, at last, send his Son *Christ Jesus*, who shall gather the scattered Sheep, and restore them to Life and Liberty.

They were admonished to mortify their Affections, and to serve God with pureness of Heart, and not with outward Ceremonies.

The Lord also, by this holy and zealous Prophet doth confirm his People against all Troubles; assuring them, that he will be the Hope of his People, and their Strength; and that when he destroyeth his Enemies, his own Children shall be delivered. (*Chap. 3.*) And promiseth to his Church abundance of Graces to cleanse them, and to purify them; though heretofore they had lain in their filthiness; and fore-telleth the confusion of them, that were their Enemies.

A P P E N D I X.

This Prophecy of *Joel* doth contain in *Chap. 1.* A Commination of Famine.

In *Chap. 2.* An Exhortation to Repentance.

In *Chap. 3.* A Consolation to the Penitent.

This Prophet prophesied Eight hundred Years before *Christ*, in *Jerusalem* and *Judah* particularly; but not in *Ephraim* or *Israel*, that we read of. And because there is no mention made of the Ten Tribes in all this Book, the Learned conclude, it was written after they were carried away captive.

He prophesied of Famine and Drought, which came to pass in the Days of *Ahaz*, and consequently he is thought to be Co-temporary with *Hosea*, whose Prophecy is placed immediately before this.

He is said by some, to be born at *Beth-horon* near *Sychem*, and that his Father *Pethuel* was one of the Prophets.

AMOS.



AMOS CHAP. I.
The prophesie of Amos.



AMOS 1. Verse 1.

The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel etc.



A M O S.



AMOS signifieth a *carrying*, or *Burthen*, alluding to the weight of his Words, which his Adversary *Amaziah* said, the very Earth itself could not bear, *Amos* 7. 10. He prophesy'd about the same time with *Hosea* and *Joel*, and under the same publick Governments. He is supposed to have been slain by that same vile *Amaziah*, the Priest of *Bethel*, against whom he had prophesy'd very severely.

The Lord was pleased, for the further Admonishment of the People of *Israel*, to raise up the Prophet *Amos*, who was a Shepherd, or a Herdsman; born at a poor Town called *Tekoa*, about six Miles from *Jerusalem* in *Judea*. The Lord inspired this holy Prophet with Knowledge and Perseverance, to reprove all States and Degrees, in denouncing God's severe Judgments against them, unless they should in time repent.

He prophesy'd in *Israel* in the days of *Uzziah* King of *Judah*, and in the time of *Jeroboam* the Son of *Joash*, King of *Israel*, declaring to the People, that whatsoever was fruitful and pleasant in *Israel*, should shortly perish. Likewise he let them know, that if the Lord spared not the *Assyrians*, and other Nations about them, who had lived in Ignorance of the true God (as it were in respect of them) but for their Sins were punished, how much

lets could they (the *Israelites*) look for any thing else but an horrible Destruction at the Lord's Hand, having committed so many and grievous Transgressions again God and Man! They had heard the Word of the Lord, by his holy Prophets conversing amongst them, to forewarn and instruct them in the true Way and Fear of the Lord. (*Chap. 1.*)

He first prophesy'd against *Damascus*, and the *Philistins*, against *Tyre*, and against the *Idumeans*, and against the *Ammonites* and the *Moabites*, who were all ignorant of the true Knowledge of God. Much more then would the Lord come against the *Jews*, whom he had chosen out to be his People, and nursed up in his Discipline, (*Chap. 2.*)

It is recorded by *Josephus* and others, that the *Moabites* were so cruelly enraged against the King of *Edom*, that they burned his Bones after he was dead, declaring their barbarous Malice, and rancorous Fury towards them.

Judah, to whom the divine Promise more eminently belonged, was highly threatned for their frequently repeated Provocations. They esteemed vile Bribes more than Men's Lives, and used Hypocrisy in their worship of God, not considering the great Wonders which the Lord had done, and his mighty Deliverances wrought for them. They were guilty of contemning God's Benefits, and abusing his Graces; and therefore the Lord acknowledged, that they had wearied him with their Iniquities. (*Chap. 2.*)

He prophesy'd against *Judah* and *Israel*, because they had cast away the Law of the Lord, and had not harkened to his Commandments, but lived in Presumption, Cruelty, Oppression, Covetousness, &c. Instead of Equity, they used Oppression, wherefore it was threatned, that they should build Houses and not dwell therein; and that they should plant Vineyards, but not eat of the Grapes thereof, because their Foundations were not laid a-right, but were grounded upon the Ruines of the People. (*Chapter 3.*)

The Lord dealt not with the *Israelites*, as he did usually with other People; for, he ever warned them beforehand, by his Prophets. Nay, God, at last, so threatned the People

People of *Israel*, by reason of their obdurate Hearts, that he would so plague them, that the Godly should not so much as open their Mouths for them, nor seek to God in their behalf, nor take the pains to admonish them of their Faults. (*Chap. 5.*)

The People were so hardened in their Sins, that they thought themselves innocent and secure, stretching themselves upon their Beds, and delighting in their Pleasures. The Princes and wealthy ones came hereby to be reprov- ed, because they behaved themselves as Persons not re- garding God's Plagues, threatned by the Prophet for their Idleness, Wantonness, and Riot. They were delighted in *stretching themselves upon their beds of Ivory, eating the Lambs of the Flock, and drinking Wine in great Bowls, with their Musick and Pastime*, (*Chap. 6.*)

All this while none of them was so charitable as to pi- ty the Poor; but they generally continued still in their Wickedness, thinking God's Plagues, which had been threatned against them, to be far off. But we may note their Punishment in the end: Their Feasts were turned into mourning, their Songs into Lamentations, their Ease into want of rest; and, at last, a Famine raged in the Land; not of Bread, but of hearing the Word of the Lord; which is the worst Famine, even the Famine that starves the Soul, (*Chap. 8.*) And *they shall wander from Sea to Sea; they shall run to and fro to seek the Word of the Lord, and shall not find it*. Whereby the Prophet sig- nifieth to them, that they should not only perish in their Bodies, but also in their Souls, for lack of the Word of the Lord, which is the Food thereof.

The Prophet further declareth by God's wonderful Power, by his making of the Heavens and the Elements, and by his universal and unbounded Knowledge, that it is not possible for Man to escape his Judgments, when he is resolved to punish, and that he is an Enemy to the Un- godly, in all places of the visible or sensible World. (*Chap. 9.*) Yet though he destroy the Wicked, he will ever remember the remnant of his Church, that none of his Elect should perish in his Wrath, comforting the

Godly, with the Hopes of the coming of the *Messiah*, by and through whom, they should expect to have perfect Deliverance and Salvation, when there shall be great plenty of all things, when one kind of Fruit is ripe, then another should follow, and every one in its course.

S U M M A R Y.

This Prophecy of *Amos* contains, first, a Commination against the Enemies of God's Church and People, (*Chap. 1.*) And against the *Jews* and *Israelites*, in regard of their Idolatry, (*Chap. 2.*) Against their Violence, (*Chapter 3.*) Against their Pride, Iniquity, Inhumanity and Luxury, (*Chap. 4, 5, 6.*) And expressed in a threefold Type, (*Chap. 7, 8, 9.*)

Concluding with a Consolation from the 11th verse of the 9th Chapter to the end.



O B A D I A H.



OBADIAH CHAP. I.
The Prophecy of Obadiah.



OBADIAH 1. Verse 1.
*The vision of Obadiah Thus saith the
LORD GOD concerning Edom, we have
heard a rumour from the LORD, etc.*



O B A D I A H.



THE Name *Obadiab* signifies, *God's Servant*; who prophesied about six hundred Years before the coming of *Jesus Christ*; as some write; while others think he was Contemporary with *Amos*.

The Prophet *Obadiab* in this his Chapter, (a) complaineth of the want of Charity in the *Edomites*, towards the *Israelites*, who were their Brethren, and near Relations by original Descent; for the *Idumeans* came of *Esau*, who is *Edom*, and the *Israelites* descended from *Jacob* his own Brother. Yet they always proved mortal Enemies to the *Israelites*, insomuch, that they not only vexed them with sundry kinds of Cruelty, but they also stirred others to rise up against them, and caused the People of *Israel* to suffer great Misery and Affliction. And when these *Edomites* were in their greatest Prosperity, and behaved themselves in the most insulting manner over *Israel*, the Lord raised up this Prophet to comfort them. In executing his Commission he told them, that God had now determined to destroy their Adversaries, and to send them such as should work out a Deliverance for them.

(a) He is the shortest of all the number of his Verses, but not Prophets, saith St. *Jerom*, for the for the Quality of his sense.

In the first Verse it is revealed, that the Lord will raise up the Heathen to be a Destruction to the *Edomites*, and that because they were Enemies to the *Church of God*, as it is in the 10th Verse.

These *Edomites* were complained of for their notorious lack of Charity, or rather for their extreme Cruelty to their Brethren. They joyned with their Enemies; they rejoiced when they were brought even to destruction, and gladly shared in their Spoil. They joyned with *Nebuchadnezzar* against them, whereas they should have pitied and holpen them; but saith the Text (*verse the 10th*) *For thy Violence against thy Brother Jacob, Shame shall cover thee, and thou shalt be cut off for ever.* So again, (*verse the 18th.*) he made the *House of Jacob a Fire, and the House of Joseph a Flame*, and set the *Edomites* between them, as Stubble to be devoured, and there shall be no remnant of the *House of Esau*, for the Lord hath spoken it. Yet the Lord had a care to preserve his *Church*, and to restore it, and to set up the Kingdom of the *Messiah*, which he had promised here; so he setteth forth how the *Church* shall prosper, and be enlarged, and have great Possessions under the *Messiah*, whom the Prophet calleth *Lord*, as the chief head of his *Church*.

Note, This Prophet doth first Terrify, then Dehort, and in the End doth Comfort.

He lived 600 Years before *Christ*, in the time of the Captivity of *Babylon*. There were near 300 Years distance of time between this Prophet, and his Predecessor *Obadiah*, Chamberlain of *Ahab's* Household, who hid the *Lord's* Prophets by 50 in a Cave, and was one of those 7000, that had not bowed the Knee to *Baal*.

JONAH,



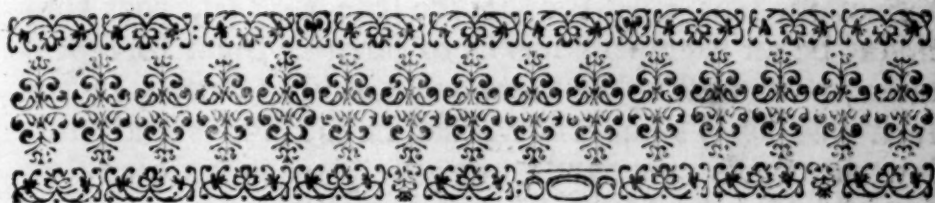
JONAH CHAP. I.
Jonah cast into the sea.

Pa: 169.



JONAH¹. Verse 15.

*So they took up Jonah, and cast
him forth into the sea, and the sea
ceased from her raging.*



J O N A H.



THE Name *Jonah* signifieth, a Dove; and especially representeth *Christ* in his Name; for *Christ* was that gracious and innocent Dove, who hath made evident to Man his singular Mercy and Clemency, without any appearance of Gall and Bitterness. And in his Afflictions, as *Jonah* thrust himself into a Sea of Calamity, and there was swallowed up of a Whale, which might well be resembled to the Grave: So *Christ* our Saviour was cast into the Sea of Affliction, into the Miseries and Calamities of this World, and after that was thrust into the Jaws of Death, and the Grave; where (as *Jonah* did in the Whale's Belly) he lay three Days, and then rose again, the Earth being unable any longer to contain his blessed Body.

The Lord gave the Prophet *Jonah* an express charge (after he had for some time prophesied in *Israel*) to go and preach to the People of *Nineveh*, that great City, the glory of the Earth for its magnificence, and to denounce his Judgments against it.

It was the chief City of the *Assyrians*, compleated by *Ninus*, and was equalled by none in the World for the number of its Inhabitants: For the Lord, seeing the obstinacy of the *Israelites*, that by his Mercies and Judgments, which were daily in their view, and that by the preaching of his Prophets, tho' never so frequent and fervent,

vent, little or no Impreffion could be made to their Reformation, ſent this Prophet to the *Gentiles*, that they might be an exemplary means to provoke them to repentance, or at leaſt make them inexcusable (*Chap. 1.*) But ſuch was *Jonah's* imbecillity, that he did not promptly follow the *Lord's* commands, but gave place to his own Reaſon, thinking he ſhould nothing prevail among a foreign, heatheniſh, and idolatrous People, who were Strangers to God and himſelf; ſeeing he could do little good amongſt his Country-men in *Iſrael*: And therefore inſtead of going to *Nineveh*, he ſhipped himſelf off for *Tarſhiſh*. But the *Lord*, who is the ſupreme Governour over Sea and Land, ſends out after him, even a great Wind, and a mighty Tempeſt, which raiſed the Sea, and rolled the Waves, and rocked the Ship, and rouzed up the ſleepy *Jonah*. But he finds no reſt in the Ship, nor the Ship any Safety, neither did the Sea enjoy any Calm in it ſelf, 'till ſuch time as the Mariners had thrown out *Jonah* over-board to appeaſe it. Thus was *Jonah* chaſtiſed of the *Lord*, yet the divine Providence was ſtill over him; and tho' for his Sin, he was caſt out, yet he was not intirely caſt off by the *Lord* his Creator: For he ſent a Whale, that ſwallowed him up alive, (a) and being in the Whale's Belly, he thought of his Sin, in diſobeying of the *Lord's* Command, and cryed to the *Lord*, (b) as it were, being between Hope and Deſpair (*Chap. 2.*) Yet in the end, his Faith got the Victory, ſo that the *Lord* cauſed the Fiſh to caſt him up upon the dry Land (c). And being

(a) The Power of the Creator is here to be noted; for here is ſeen God's Punishment and Protection of *Jonah*; the Fiſh's Belly was inſtead of a Veſſel to bring him on towards *Nineveh*.

(b) He had a vehement Conflict betwixt Faith and Fear, tho' he was a cloſe Priſonner; yet ſtill he had his Thoughts upon God.

(c) God's Power was ſeen in

directing the Fiſh to caſt forth *Jonah* in ſafety, and freed from his imprisonment in the Whale's Belly. Here Chriſt's Reſurrection is prefigured. For he was three Days and three Nights in the Whale's Belly; to which, the *Heart of the Earth*, in which Chriſt was, and from which he roſe, answers very exactly.

thus

thus preserved, and by the Almighty Power delivered, he had the second time the same charge laid upon him, saying, *Arise, go, preach to Nineveh that great City.* Which the Prophet *Jonah* had no sooner heard, but in obedience to the Lord's command, he arose (a) (saith the Text) and went, (*Chap. 3.*)

Nineveh was a noble and splendid City, of three Days journey in length, containing in circuit about Forty eight Miles, as Historians set forth, and had One thousand five hundred Towers in it; and so very populous it was, that at that time, there was computed in it, One hundred and twenty thousand Children. *Jonah* travelled along the Streets one Day's Journey, saying, *Yet forty Days, and Nineveh shall be destroy'd.* He declared that he was a Prophet sent to them from the Lord, to denounce his Judgments against them, if they repented not; and willed them earnestly to call to God for Mercy. Thus he continued preaching, until the People were converted; (b) for they entertained his Doctrine with much surprize and fear, and trembling, and proclaimed a Fast from the greatest to the smallest (c). The King arose from his Throne, laid aside his Robes from him, and covered himself with Sackcloth, (d) commanding all his Subjects to do the like; and that neither Man nor Beast should taste any Food, 'till they had cryed to the Lord for Mercy; not that the dumb Beasts had finned, or could repent, but that by their Example Man might be astonished, when he considered, that for his Sin the Anger of God hanged over all the Creatures.

(a) *Jonah* now took heart, and went on with boldness, and delivered the Lord's Message.

(b) The sound of the Prophet's Voice being entered into their Ears, did descend into their Hearts.

(c) They by a Terror apprehended the Consequence of their

Sins, and thought, that without Repentance, unavoidable Desolation was at their Doors.

(d) The King, like a good Governour, giveth his People a religious Example both by Deed and Word.

The Lord seeing (a) the People's repentance, turned away his Wrath, and spared their City; their Repentance was sincere, the Fruits whereof proceeded from a lively Faith, which the Lord had planted in them, by the earnest preaching of the Prophet.

Jonah, (b) at first, was troubled at this unexpected turn of Providence, thinking hereby, that he should be taken for a false Prophet, and so the Name of God which he had preached, would be blasphemed; as if the Prophets were sent forth to denounce the Lord's Judgments in vain. But the Lord reproved him (*Chap. 4. ver. 4.*) as if he should say, wilt thou be Judge, when I do great Things for my Glory! This Doubt caused him to go out of the City on the East-side, (c) and there he built him a Booth, God caused also a Gourd to grow over him, to shade him from the Heat of the Sun: But the next Morning a Worm had so gnawed it at the Root, that it withered and perished. Then the Eastern Winds, and the heat of the piercing Sun-beams beat so powerfully upon *Jonah's* Head, that they made him faint. And when he was sore grieved for the loss of his Gourd, God reproved him, saying, *Dost thou do well to be angry for the Gourd?* (d) *Thou hast had pity on that, for which thou hast not laboured, nor madest it grow; which came up in a Night, and perished in a Night: And should not I spare Nineveh, that great City, wherein are Six score thousand Persons, which cannot discern between their right Hand and their left.*

(a) The Lord often speaks, as Men speak, framing his greatness to the capacity of a weak one; he altereth that which did seem to Men to be his fixed Purpose.

(b) *Jonah* falls into a passion of Anger and Peevishness, and quarreling against God.

(c) *Jonah* being too eager on his Thoughts, is the more discontented, and therefore partly angry, and partly ashamed, gets out of the City,

(d) The Lord expostulates with *Jonah*, and comes home to him, as if he should say, Thou hast pity upon this Trifle, and should not I have pity upon *Nineveh*? Thus with his own Rod did he beat him, and caught him in his own Net. This great City, that was so populous, and so repentant, should sway more than a Shadow. God would shew his Mercy, but *Jonah* his Fancy, or rather the Passion of a weak Man.

This

This declareth the great Inconveniencies, whereinto the Servants of God are apt to fall, when they give place to their own Affections, and do not in all things willingly submit to the Lord. Here we ought to know, that the Word of God spoken, *Yet forty days, and Nineveh shall be destroy'd*, was conditionally spoken, That, if they did not repent in that space, and turn to the Lord, then assuredly they should perish.

Here, in this Book, more particular Observations are also set forth in the two Callings of *Jonah*: *First*, The Manner, in *Chap. 1.* the Effect in his Prayer, *Chap. 2.*

In the *Second* is expressed, his Sermon to the *Ninevites*, with their Repentance, *Chap. 3.* And the effect of their Repentance, *Chap. 4.*

That Whale which had devoured *Jonah*, in three Days and three Nights, swam with him to the *Euxine* Sea, and there disgorged him upon the Shore, which was Six hundred Miles from *Joppa*, where he first took Ship. From thence he went to *Nineveh*, which, by Computation, is Eight hundred Miles further: And then, according to the Power committed to him, he preached Repentance to the *Ninevites*. See *Josephus*, his *Antiquities*, Book the 9th.

Christ expounded *Jonah's* lying for three Days in the Whale's Belly, to be a Sign of his own Burial and lying in the Earth.

The Death of the Saviour was to him a Means of his Burial, so the casting out of *Jonah* into the Sea by the Mariners, was the Means whereby he lay three Days and three Nights in the Belly of the Whale. *Jonah* is willingly drowned here; Christ also there died willingly, and yielded up his Ghost, tho' none could take it from him.

Jonah alone must suffer to save the rest of the Ship:

Christ alone did tread the Wine-press; and Christ doth dye alone to stay his Father's Wrath, and to save all his Elect.

But

But here is this material Difference to be observed, viz. That *Jonah*, when he suffered, was alone in all the fault; but the Holy *Jesus*, when he suffered, was only without all Fault.

Jonah was in the Fish's Belly, so was *Christ* in the Grave. *Jonah* came forth from thence, so did our Lord rise again. His rising doth bring our rising; his Resurrection is the cause of ours.

We have all, with *Jonah*, fled from our Duty, which we owe unto our Lord and Maker, and have lain long in the Belly of Sin; and *Satan* is desirous to swallow us into Hell. Let us implore the Lord to free us from that Enemy, and to convey us safely into his Kingdom.

It is a nice Observation of St. *Jerom*, upon this Prophet's Case in the Belly of the Fish, That *where Destruction was imagin'd and expected, Preservation is provided in its stead*. And another of the Fathers says very aptly to this purpose; *Do the Divine Ears wait for the external Sound of the Voice?* If so; then how could *Jonah's* Prayer make its way up into God's heavenly Presence, through the Disadvantages he lay under, in the Whale's Belly, where he was like to be stifled with the Bowels of that huge devouring Monster, and cover'd with the vast weight of raging Waters! But his Prayer was mental, conceived in his Thoughts, during his melancholy Confinement, and written down by him, after he was vomited up again safe on the Shore.

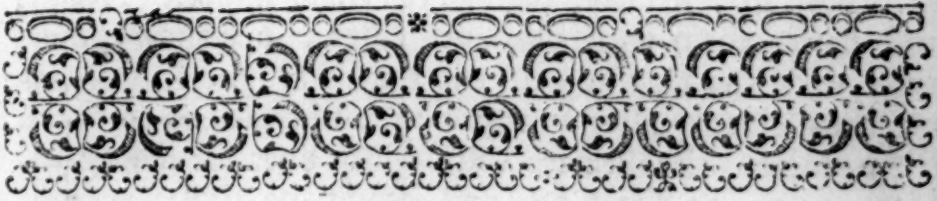




MICAH CHAP.I.
The Propheſie of Micah.



MICAH Chap.1.
*Micah ſheweth the wrath of
GOD againſt Jacob for idolatry
He exhorteth to mourning.*



M I C A H.

MICAH was a Prophet of the Tribe of *Judah*, who was employ'd in the Work of the Lord, in *Judah* and *Israel*, in the Days of *Isaiah*. He is recorded to be born at *Mareshah*, a Town in *Judea*, about sixteen Miles from *Jerusalem*; which, to this Day, is a little Village near *E-leutheropolis*, a City of *Palestine*.

The Name *Micah* signifies *humble*, or *lowly*. It was held in great Estimation, because he was the first that named the Country, where our Saviour Christ should be born, Eight hundred Years before his Nativity in *Bethlehem*.

This Prophet setteth forth the Destruction of *Judah* and *Jerusalem*, and the cause thereof. *First*, He reproveth the Malice and Obstinacy of the People, and their contempt of God's Word, as also their Idolatry (*Chap. 1.*) He noteth the Cruelty of the Princes and Governours, and the Abuses of the false Prophets, receiving the Idolatry of *Jeroboam*, and thereby infesting *Jerusalem* with horrible Superstition.

He also prophesy'd against his own Country where he was born, and that was *Mareshah*, a City of *Judah*, which signifieth an *Heritage*, and saith, That God would send an Heir to possess it. (*verse 15.*)

The Prophet also threatneth Misery against the Wanton, who execute their wicked Devices in the Night, working Mischief on their Beds, (*Chap. 2.*)

He

He declares also, what Prophet the People do commonly delight in ; namely, such as tell them smooth Things, and flatter them with pleasant Tales ; but they cannot away with the teaching of the Lord's Prophets, imagining themselves qualify'd to prescribe Instructions to them. He condemns the Princes and mighty ones for selling Justice, for hating the Good and loving the Evil ; and for oppressing the Poor. He condemns them, not only of Covetousness, Theft, and Murder, but compareth them even to *greedy Wolves, Lions*, and most cruel Beasts. (Chap. 3.)

The Prophets were highly reprov'd for their Covetousness, and Simony ; the Priests teaching for Hire, and the Prophets prophesying for Money, abusing the Name of the *Lord*, as if they were God's People, which was a specious Pretence to cloke their Hypocrisy.

In this fourth Chapter he manifesteth, that *Christ* shall come, and demonstrates, that there is no true Church, but where the People are taught by the Word of God, and by the divine Threatnings and Corrections ; and he tells them withal, that God will bring the People into Subjection, which are in the utmost Corners of the World.

In the Fifth Chapter is set forth to us the Destruction of *Jerusalem*, and that the Rulers thereof should be smitten with much Content. And tho' the Village of *Bethlehem*, was esteemed a small and inconsiderable Place, yet the Lord would raise a Captain and Governour from thence, whose Kingdom should be stable and everlasting, (meaning our Lord Christ.)

In the Sixth Chapter, he taketh the Rock and high Mountains to witness against the Obstinacy of the People, in contempt of the *Lord's* great Mercies vouchsafed to them. Then he calls the People to the Observation of the second Table of the Law of God, which he epitomises into three particulars, *To do justly, to love Mercy, and to walk humbly with God.*

In the Last Chapter, the Prophet takes upon him to represent the Person of the Earth, which complains, that
all

all her Fruits are gone, and that she has nothing valuable left to her; as if there were now no godly Man remaining; but all were link'd together to do that, which is evil; all were conspiring to do Mischief. And then his further Direction was, that the only Remedy of the Godly in such times, is to repair to the Lord for Succour; for he will shew himself a Deliverer to his Church, and a Destroyer of those, that are his own and her Enemies.

In the 14th Verse of this Chapter, the Prophet prayeth to God to be merciful unto his Church, when they should be scattered abroad in solitary Places. And in the 15th Verse, the Lord promised to be favourable again unto his People, as he had been aforetime. And the Church, in the last Verse, is assured, that God will in Fact confirm the Truth of his merciful Promises, which he had made of old to Abraham, and to all that should apprehend the Promise by Faith.

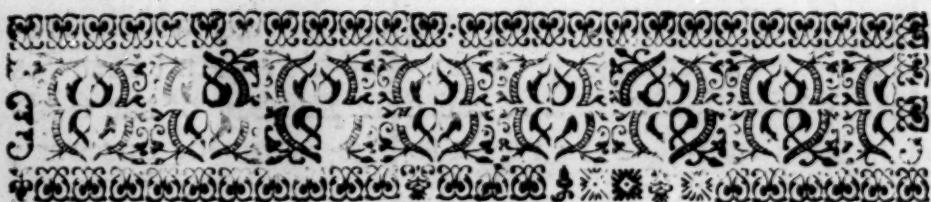
Here we may Note, that this Prophet *Micah* was not the Person that resisted *Ahab*, and all his false Prophets (1 Kings 22. 8.) For the zealous Prophet there meant, was called *Micaiah*, neither was there any thing farther of him upon Record.

The SUMMARY.

The Prophecy of *Micah* contains five Sermons, as namely,

1. Threatnings against the whole Kingdom, 1, and 2.
2. Threatnings against the Magistrates, Chap. 3.
3. A Consolation in God, and the Messiah, Chap. 4, & 5.
4. An expostulating Memorial, Chap. 6.
5. A Consolation, Chap. 7.





N A H U M.



A H U M, signifieth, a Comforter. After the ten Tribes were dispersed, captivated, and most barbarously used by the *Assyrians*, whose Metropolis was then called *Nineveh*, but now *Ninus*, this holy Prophet was sent to administer Consolation to his Country-men, by giving them to understand, that God had decreed to take a severe Revenge upon their cruel Persecutors, who sought to root out, both their Religion and their Name, from off the face of the Earth. Nor was it a small matter of Comfort, both to them that were enslaved in *Assyria*, and to the Remnant under *Hezekiah*, then King over the Tribes of *Benjamin* and *Judah*, who were beset with the same inveterate Enemies, to hear, that the *Assyrians* themselves should be captivated by the *Chaldean*.

He is called the *Elkoshite*, or *Elkosbean*, because (as *St. Jerom* thinks) *Elkosheus* the Prophet was his Father; and they both belonged to the little Village of *Elkosh* in *Galilee*, very much ruin'd in his time, but yet well known to the *Jews*, who inhabited those parts of the Country.

This Prophet lived Seven hundred and fifty Years before our Lord's coming in the Flesh.

NAHUM CHAP. I.
The prophecy of Nahum.



NAHUM I. Verse 1.

*The burden of Nineveh. The book of
the vision of Nahum the Elkoshite. God
is jealous and the Lord avengerh. etc).*



BRITISH
28 SE 60
MUSEUM

In this Book of *Nabum* is set forth the Vision or Revelation, which the Lord commanded him to write concerning the *Ninevites*. For as the People of *Nineveh*, at the preaching of the Prophet *Jonah*, shewed themselves prompt, and willing to receive the Word of God, by their fasting and turning to the Lord; so after a certain time, giving themselves to worldliness, and a Desire of enlarging their Dominions, by encroaching upon their quiet Neighbours, they cast off the care of Religion, and fell from God; and this provoked his just Judgments against them. Now this holy Prophet was sent to declare, how dangerous a thing it is, *First*, To resolve to live in the Fear of the Lord, and then immediately to fall from it again (*Chap. 1.*) For tho' the Lord be slow to Anger, yet he is great in Power, and will not clear the Wicked. And if all Creatures be at God's Command, and none of them be able to resist his Wrath, shall poor vain Man flatter himself, and think to escape his Fury, when he, by his incorrigible Wickedness, will still go on to provoke him to anger!

The first Chapter setteth forth the *Ninevites*, their Destruction, in that it was grown full of Wickedness; and might be compared to an Harlot, who by her Beauty and Subtilty, enticeth young Men, and bringeth them to Destruction. The Lord's Hand was so turned against them, that they and their City were destroyed by the *Chaldeans*; and *Merodach-Baladan*, King of *Babylon*, or, as some think, *Nebuchadnezzar*, enjoyed the Empire of the *Assyrians*. Yet the Lord, for the Care that he had of his Church, shewed them by this Prophet, that this Destruction of his Enemies should redound to their Consolation.

The SUMMARY.

This Prophet threatned Destruction to the *Affyrrians*, as

1. *Propounded*, in the first Chapter.
2. The *Means*, shewed in Chapter the 2d.
3. The *Cause*, which was their Sins, Chapter 3.





THARAKKIA CHAP. II.
The Prophecy of Tharakkia.



HABAKKUK CHAP. II.
The Propheſie of Habakkuk.



HABAKKUK 2.Verſe 2.

*And the LORD answered me, & ſaid,
Write the viſion & make it plain upon
tables, that he may run that readeth it.*



H A B A K K U K.

 **H** *ABAKKUK* signifieth one, that *embraceth*, or a *Lover*; for as a Nurse doth embrace or kils her Infant, so also this Prophet embraceth, and encourageth God's People with comfortable Doctrine, lest by the Destruction of *Jerusalem* (which he prophesy'd should afterwards happen by the *Chaldeans*) they should be driven to Desperation.

Considering the great Felicity, that happened unto the Wicked, the Prophet makes his Complaint to God, and that the Godly should lie under fore Oppression. He bewaileth, that amongst the *Jews* there was left no Equity, nor brotherly Love; but instead thereof, reigned Cruelty, Contention and Strife. He declareth the Pride and Tyranny of the *Chaldeans*, who were puffed up with their Spoils, and Victories. (*Chap. 1.*) But he assureth the Godly of the Lord's Protection, shewing, that the Wicked can do no more than God hath appointed, though they may seem for a time, to flatter themselves, and glory in their own Force, Power, and Wit.

In the second Chapter, this zealous Prophet setteth forth in a Vision, the Destruction of the Enemies of God, and the Comfort of the Church, which though God execute not according to Man's hasty Expedition or Wishes, yet the issue of both will be certain at his due time appointed. Therefore he exhorteth the Godly

to Patience, to wait the Lord's Pleasure, to stay themselves upon God by Faith, and not to trust or rely upon any worldly thing. (*Chap. 2.*)

The Prophet also here sheweth to the Godly a Form of Prayer, wherewith they might comfort themselves; they were to pray to God, not only for Pardon for their great and known Sins, but also for their Sins of Ignorance, which they had unknowingly committed.

Teman and *Paran*, (in the 3d Verse) were two Places near Mount *Sinai*, upon which the Law was given: Whereby is signify'd, that his Deliverance of his People is now as ready at hand, as it was then at the first Delivery of that gracious Law.

He further manifesteth unto us, that there is no Salvation to be had, but by *Christ*, and that to such all Things shall turn to good, (*ver. 13.*)

The SUMMARY.

In this Prophecy of *Habakkuk* is contained, *A Dialogue between God and the Prophet*, as appears in *Chap. 1*, and *2*. Then a *Prayer* in *Chap. 3*.

He began to preach a little before the Prophet *Jeremy*, (*i. e.*) about 50 Years before *Christ*.



VERIZIAH C. H. P. I.
The property of the British Museum



ZEPHANIAH CHAP. I.
The prophecy of Zephaniah.



ZEPHANIAH¹.Verse 1.

*The word of the LORD which came
unto Zephaniah the son of Cushi, y son
of Gedaliah, the son of Amariah, etc.*



ZEPHANIAH.



ZEPHANIAH signifieth, the *Secretary of the Lord* (a). He prophesied in the Days of *Josiah* King of *Judah*, and fore-told the Judgments of God against *Judah*, and *Jerusalem*; that the Country should be utterly destroy'd, and the Inhabitants carried away captives by the *Babylonians*. For their Rebellion against God, was arrived at so great a Height, that there was no Hopes of amendment left apparent in any part of their Behaviour, a general Destruction was denounced against all things on the Face of the Earth; not that God was angry with these dumb Creatures: But because Man was so wicked, for whose cause they were created, that God maketh them to take part of the Punishment with him.

Yet he comforteth the Godly by prophesying their Return and Happiness; manifesting to them the Revenge

(a) It comes from a Word that signifies to *hide and protect*, and denotes, that God had revealed his *hidden Secrets*, and Comforts to him, that he might make them known also to others. This Title exactly agreed with a Prophet,

who fore-tells the Captivity, tho' latent to the secure; and who also promises Happiness in the times of the Gospel, tho' the *Jews* oppressed with Bondage, could hardly discern that Mystery by the Eye of Faith.

that God would take upon their Enemies; and this was intended to assure them, that the Lord had a continual care over them. Also he exhorteth the Godly to Patience, and to wait for the Promise of God made to *Abraham*; whereby in the End they should be gathered unto him, and be esteemed his People, and his peculiar Children.

The SUMMARY.

In this Prophecy of *Zephaniah* are contained three Sermons ;

1. A *Commination*, Chap. 1.
2. An *Exhortation*, laid down in Chap. 2.
3. A *Mixture*, having in it both *Commination*, and *Consolation* in the third Chapter.

An useful Admonition.

Jesus Christ is prophesy'd of by most of the Prophets. As in *Abraham's* time he was promised, *Genesis* 12. 3. *Gen.* 22. 13. Also in *Numbers*, 24. 17. In *Deut.* at large, Chap. 18. 15. 19. So likewise in 1 *Sam.* 2. 10. 2 *Sam.* 7. 1 *Chron.* 17. a King of the House of David.

It was prophesy'd, that he should be born in *Bethlehem*, *Micah* 5. 2. of a Virgin, *Isa.* 7. 14. That he should be a Prince of Peace, *Isa.* 9. 6. so *Isa.* 11. 3. despised, 52. 53. That he should be most lowly, *Zech.* 9. 9. His Death is also prophesy'd, 12. 10. And by the *Psalmist* 22. 16. and 41. 9. *Isa.* 53. 7. 12. His Burial also prophesy'd, and Resurrection, *Psal.* 16, 10. *Psal.* 2, 7. *Isa.* 53. 4. 49. 6.

All this and much more is represented and set forth to us in the *Old Testament*: And all is fulfilled in the *New*, as at large we may read in *Matth.* 1. 1. *Matth.* 9. 27. *Mat.* 12. 23. *Mat.* 21. 9. 15. *Mat.* 15. 20. and in several other places of the *Gospel*,



HAGGAI CHAP. I.
The prophesie of Haggai.



HAGGAI 1. Verse 1.

*In the second year of Darius y king, in y
sixth month, in y first day of y month, came
the word of y LORD by Haggai y prophet.*



H A G G A I.



THE Name *Haggai* denotes a Priest celebrating the *Feast of the Lord*. He prophesied about 520 Years before *Christ*. *Haggai*, together with *Zechariah* and *Malachi*, were sent by the *Lord* after the seventy Years of Captivity, fore-told by the Prophet *Jeremiah*, were expired, to comfort the People of the *Jews*; and to encourage them to hasten the building of the Temple, which was a Figure of the spiritual Temple, and Church of God, whose Perfection and Excellency stood in *Jesus Christ*. Yet they were slack in their Work, preferring their own private Gain in toiling for Wealth, and building for themselves fair Houses before the sacred Temple, which was for the glory of God. They were unapt and dull in the service of the *Lord*, which manifesteth, that Men are not apt to obey God's Word, or his Messengers, before the *Lord* doth reform their Hearts, and give them new Spirits. They pretended, that the Time was not yet come, or that it was time enough, and therefore the *Lord* reproveth them by sending a devouring Famine amongst them, (*Chap. 1.*)

The Prophet reproveth them, saying, *Is it time for you to dwell in your cieled Houses, and the House of the Lord lie waste?*

waste? Go up to the Mountains, and bring Wood, and build the House, &c. So they were afraid, in the presence of the Lord, and set upon the Work. Now the chief Managers in the Work, were *Zerubbabel* and *Jehoshuah*; and by their Example the Hearts of others were stirred up to put forward the Work.

And the Lord promised, that although the House seemed nothing so sumptuous or magnificent as that, which *Solomon* had built, yet if they would wait with Patience, the time should come, when he would make it far more glorious, meaning of that spiritual Temple that should come, *i. e.* of *Jesus Christ* the Son of God, whom all ought to look for and desire: The glory of which Temple did not stand in material Furnitures, but in spiritual (*Chap. 2.*)

In the time of their Work, the Prophet exhorteth the People to Patience, tho' a Famine was upon them, and to abide till the Harvest, and then they should see God's Blessings. He plainly declared also, that there should be no let or hindrance, when the Lord would be pleased to effect this wonderful Restitution of his Church.

The S U M M A R Y.

This Prophet doth exhort to the building of the Temple in the first Chapter.

And comforts them, especially with the Promise of the Kingdom of *Christ*, in *Chap. 2.*





ZECHARIAH CHAP. XI.
Zechariahs Vision.



ZECHARIAH 11. Verse 12.

*And I said unto them, if you think good,
give me my price, & if not, forbear: so they
weighed for my price, thirty pieces of Silver.*



Z E C H A R I A H.



Z E C H A R I A H doth denote a Man, that remembreth the Lord, (a). He was the Son of *Barachiah*, but was not that *Zachariah*, whereof mention is made in 2 *Chronicles* 24. 20. who was the Son of *Jehoiada*, that was killed by King *Joash*.

These two Prophets *Haggai* and *Zachariah*, prophesy'd together in *Jerusalem*, (b) in the second Year of *Darius*. But this *Zachariah* was sent two Months after *Haggai* had begun to prophesy there, being sent by the Lord to be a Help to him, and to confirm him in the same Doctrine.

Zachariah exhorted the People to Repentance, adding the Promise of our Saviour, and declaring, that he would turn unto them, that would turn unto him. He instructeth the People, that they should avoid the Wickedness of their Fathers; putting them in remembrance, for what Cause God had so punished them in former days. But he comforteth them, if they would unfeignedly repent;

(a) This Name was very properly given to him, who was not only mindful of the Lord's Words himself, but took care also to make the People mindful of them, not only to remember, but also to put them in practice.

b) *Dorotheus* Bishop of *Tyre*, writeth, that *Haggai* lies buried

in *Jerusalem* among the Priests; and that *Zachariah's* Tomb was near to a Town in the Field of *Batharia*, twenty Miles from *Jerusalem*, towards the West; but in the time of *Theodosius* the Emperor, his Ashes were removed, and preserved as an holy Relick.

for that then God would be merciful unto them, and so assist them in their Enterprizes; that their Enemies should be driven back, and that he would fill them with all plenty of Grace. He also manifested to them, that the *Lord* will be a Wall of Fire about his *Church*, and that he will be the Glory in the midst of her. (*Chap. 1.*)

In this first Chapter also, the *Lord* is compared to a King, who is the chief among the rest of the Horse-men. And in the twelfth Verse, *Christ* the Mediator prayeth for the Salvation of his *Church*, which was now troubled, when all the Countries round about were at rest; manifesting, that when Help is expedient, the *Lord* will be at hand; so that in him the *Church* shall be defended, and in him they shall have the full Felicity of Glory, (*Chap. 2.*)

In the third Chapter is set forth, a Prophecy of *Christ*, and of his Kingdom, and of *Christ's* speaking to God as the Mediator of his *Church*, that he would rebuke *Satan*, (*Ver. 2.*)

Afterwards he prophesies of the restoring of *Judah* and *Jerusalem*, and sets forth a Prophecy of our Saviour *Jesus Christ*, and of his Kingdom; therein shewing, that the Faithful have not only War with Flesh and Blood, but also with *Satan*, and with spiritual Wickedness; but that through *Christ*, they shall overcome. (*Chap. 3.*)

Then the Prophet setteth forth the Vision of the golden Candlesticks, and the Exposition of the Light thereof, which, by the Spirit of God, never faileth. The Vision of this was designed to confirm the Faithful; that the *Lord* hath sufficient Power to continue his Graces without the Help of Man. Describing also the Adversary's Power, in hindering the building of the Temple; and yet for all their Power, that *Zerubbabel* should lay the highest Stone thereof, and go forward therein, to the great rejoicing of the Godly. (*Chap. 4.*)

The Prophet also prophesieth of *Christ*, that he should be both King and Priest, by the Crowns that were set upon the Head of *Joshua*, to signify that all Power was given to *Christ*, both Spiritual and Temporal. (*Chap. 6.*) And that he should come humbly, in a mean manner, riding upon

upon an As: So that tho' he might not be glorious in the Eyes of Men, yet he should have all Power to deliver his People.

And as for the People, that were led Captive, by the Providence of God, they shall return to *Jerusalem*: It being most certain, that God will ever accomplish his Promise. But after that they had re-edify'd the Temple of the Lord, they should not be suffered to live at Rest and Quietness, but his People were to have many Afflictions and Temptations, for the tryal of their Patience, and the approving of their Faith. (*Chap. 14.*)

But the Lord armeth the Godly against them all, manifesting his Power and Care over his Church; whereas the Hypocrites flee at Troubles, and cannot stand the Tryal; for Idolatry and Superstition shall be abolished in the End, and there shall be one God, one Faith, and one Religion; and the new *Jerusalem* shall be seen through all the World.

The return of the People out of Captivity, was a Figure of that true Deliverance, which all the Faithful should obtain from Death and Sin, by our Saviour *Jesus Christ*.

The S U M M A R Y.

In this Book are Types and Visions, both Hortatory to all, (*Chap. 1, 2, 3.*) but chiefly Monitory, (*Chap. 5, 6.*) And Consolatory, (*Chap. 6.*) As also Sermons doctrinal, of things present about the Service of God, (*Chap. 7, 8.*) And Prophetical of Things that concern *Christ's* Incarnation, (*Chap. 9, 10.*) And his Passion, as in the 11, 12, and 13 Chapters.

An Instruction for the better understanding of the Prophets.

As often as the Prophets speak of the Tribes of *Israel*, they use these Names, *Viz. Israel, Samaria, Ephraim, Joseph, Bethel, and Bethaven*, as being the Names of the Kingdom of *Israel*.

But to the Kingdom of *Judah*, these Names are attributed, *Viz. Judah, Jerusalem, Benjamin, the House of David*. But when the Prophets joyn these two Kingdoms together, they call them by the Names of *Jacob* and *Israel*.

M A L A C H I.



MALACHI.



MALACHI signifieth, *my Angel, or my Messenger*: (a) he prophesied so comfortably: As shewing that he was a Messenger of God, and an *Angel* sent, principally to declare the coming of *Christ*, and of *Saint John* the Baptist his Harbinger, or Fore-runner.

This Prophet was the last of the three, which the Lord raised up to comfort his Church, after the Captivity, so that after him there were no more, until *John Baptist* was sent. He confirmed the Doctrine, that the two former Prophets had declared. First he reproveth the Hypocrisy of the Jews, in that they were manifest Offenders, and yet seemed to justify themselves; he condemneth the Priests, chiefly because they should have reprov'd others for their Hypocrisy, and he blamed them severely in that they thought any sort of Sacrifice to be sufficient, and did not examine whether it were according to the Law, or not (*Chap. 1.*)

The Sin of Hypocrisy reigned most obstinately among the People, and yet they would seem to justify themselves (*v. 6.*)

(a) He prophesied after the Captivity of *Babylon*, about 404 Years before the coming of *Christ*; according to the Computation of *Helvicus*.

MALACHI CHAP. I.
The prophecy of Malachi.



MALACHI 1. Verse 1.
*The burden of the word of y^e LORD
to Ysrael by Malachi. I have loved
you saith the LORD: yet ye say, etc.*



The Priests were also reprimanded, because they had no care of serving God aright, but seduced the People from the true Notion of Divine Worship. He reproveth also such as Married Wives of a strange Religion, and withal denounces a Punishment against that Sin (*Chap. 2.*)

He reproveth the distrustfulness and Infidelity of those People, who thought it in vain to serve God, seeing the Proud, and the Wicked prospered, and they themselves were cast down, herein blaspheming the Lord, by unjustly conceiving that he had no respect to those that served him, but that the Wicked were in his Favour as much as the Godly (*Chap. 3.*) This proceeded from the want of patience and sedate Consideration. (a) for if they saw not God's help ever present to defend them, they would straight-way murmur, which was a main Sign of their base Ingratitude, and proved, that they had soon forgotten their former great Deliverances. Notwithstanding for the comfort of the Body, the Prophet declareth, that God would not forget his Promise made to their Fathers, but that he would send *Jesus Christ* his Messenger, in whom the Covenant should be accomplished, whose coming should be terrible to the Wicked, but Joy to the Godly. He declareth *John Baptist* to be the Messenger of the Lord, whose Office was to join the People together in the Unity of Faith. He also pronounces God's Judgments against such, as should refuse to receive the *Lord Christ*.

Now this Prophet of the Glorious Gospel, for his Zealinrestoring of Religion, is compared to the great *Elijah*, who was the warmest, and most active of all the Old Prophets. (*Chap. 4.*)

In this last Chapter, *Malachi* prophesy'd of God's Judgments against the Wicked, who would not receive *Christ*, who with his healing Wings, and lightsom Beams of his Grace, should lighten and comfort his Church.

(a) The Lord will look upon and Clay: and the time will his People in their lowest Estate, come when he will make up even whilst they are in the Mire his Jewels, (ver. 17.)

The Summary of Malachi.

This Prophet first chides the *Jews* for their perfidiousness in the Service of God, (*Chap. 1.*)

And for pollution of Marriage, and for Blasphemies. (*Chap. 2.*)

Then he comforts them up in the promise of *Christ*. (*Chap. 3.*)

And of his Fore-runner. (*Chap. 4.*)

The Conclusion of the Old Testament.

Here we may take a brief Survey of the Blessings of God manifested to the *Jews*. He saved *Noah* from the Flood, and *Abraham* from the *Chaldeans*; he brought them out of *Egypt* through the red Sea; he led them in the Wilderness, and gave them Water from the Rocks. Their Garments waxed not old for the space of forty Years. And he gave them fair and large Possessions, even of One and thirty Kingdoms. He sent continually his Prophets who instructed them in the fear of God, and guided them to the Knowledge of the true Religion, whom yet they slew, and persecuted. Nay at the last God sent his only begotten Son *Christ Jesus* amongst them, to be the Physician both of their Bodies and Souls, whom they also most cruelly persecuted, and put to Death, as will appear in the History of the new Testament.

28 SE60



THE

AN
Historical Narration
OF THE
HOLY SCRIPTURE.

PART II.

Containing an Account of the
LIFE and TRAVELS
OF OUR
BLESSED SAVIOUR
AND HIS
APOSTLES.

With a Summary of the
MATTER, DOCTRINE, SCOPE, and
Divine AUTHORITY of all the
EPISTLES.

And the Explanation of several chief Heads in
that mysterious Book of St. *John's* REVELA-
TION.

The whole being an useful GUIDE to such, as
Desire to read the NEW TESTAMENT to
their spiritual Comfort and Advantage.



^{47.} ST MATTHEW
the Evangelist.

Pa: 1.



T H E

I N T R O D U C T I O N.

1. **T**H E *New Testament* doth principally contain History, such as is set down in the four *Evangelists*, and the *Acts* of the *Apostles*.
2. Doctrine, as in the *Epistles*, and some other Parts.
3. Prophecies, as in the *Revelation*.

Saint *Matthew* treats of the Person of *Christ*, his Birth and Education; his Office, and the Execution thereof; confirming his Doctrine by Miracles, reproving the *Pharisees*, and prophesying the Destruction of *Jerusalem*. Also he describes him in his Sacerdotal Office, in his Passion and Sacrifice for the Sins of the World.

Saint *Mark* treats of the Life of *Christ*, and of his Forerunner; of the Lord's Transfiguration, of his Disputation in the holy City; of the Passion; of the Things that went before it; of the manner and Consequences of it; his Burial, Resurrection, and Ascension.

Saint *Luke* treats of the Life of *Christ*, of his Conception, his Birth and Education; of his preaching the Gospel, and how he executed it by Teaching, and by Miracles. Also he gives an Account of the Twelve Apostles, whom the Lord called and instructed, and sent forth

with Power, and of the other Seventy Disciples. He writes also very fully of his Death, and the Antecedents, Manner, and Consequences thereof.

Saint *John* treats also of the Person of Christ, and of his Office; of his Journey to the Feast of the Passover in *Cana*, of his Miracles, of his coming to *Jerusalem*, and of his Abode there; his Disputation there; his Departure thence: Of the Celebration of the true Passover; of what went before his Death; of his Speeches Monitory, Consolatory, and Supplicatory: Of the manner of of his Death and Passion, of the Consequences of it; of his Appearance to his Disciples, and his conversing in *Judea*.

The *Acts* do contain an History generally of all the Apostles; of their assembling together; of their Gifts and Sayings; particularly of St. *Peter's* Imprisonment and Deliverance; of St. *Paul* and his Travels, Fatigues, Hazards and Sufferings, in labouring to propagate the Gospel among the *Gentile* World.

The Gospel is filled Grace, as being accompanied with Power and Grace, enabling us to yield Obedience to *Jesus Christ*, Galat. 5. 4. Rom. 5. 21.

The Law was weak, compared with the Gospel; it was not able to effect what the Gospel hath done, Galat. 3. 21. Rom. 7. 5, 8.

Their Law was a Yoke, which they were not able to bear: The Precepts of *Christian Religion* under the Gospel, far exceed those of the *Jews*. It fully shews us our Duty to God and Man, as founded upon infallible Reason, and giving most incomparable Rules: It demonstrates the Things, that are good in themselves; and proves, that the Practice of them will make us both virtuous and happy.

The Gospel we own to be a state of Liberty and Freedom; it gives us Assurance of Pardon upon gentle Terms, upon our true Repentance and sincere Obedience.

Jesus Christ hath purchased Pardon for us by his Merits, sealed it by his Blood, assured it to us by his Resurrection, and his Intercession; proclaimed it to the World

le
cs,
of
er
m,
e-
r;
i-
of
is
.
A-
nd
e-
ds
a-
h
us
as
i.
o
l,
y
d
e
e
-
b,
-
e
d





39.

ST MARK
the Evangelist.

Pa. 3.

INTRODUCTION.

5

World by his Messengers, and hath given us Signs of it by his holy Spirit, and by his holy Sacraments. And he inviting us to come in unto him, no Shadows are now left for our Fears, *Rom. 5. 8, 9, 10.*

The *Gospel* of *Jesus Christ* gives us Assurance of Pardon, upon Terms, that are gentle, and reasonable; nay, God doth beseech us to be reconciled to him upon thole easy and moderate Terms.

The *Jews* from their Sacrifices had Hopes of Pardon; but they were faint Hopes, compared with those under the *Gospel*.

Christ our Saviour is sacrificed for us: He was the *Lamb of God*, who took away the Sins of the World. A Sacrifice which the Lord provided and accepted. The Blood, which our Saviour shed, speaks better things, than the Blood of Legal Sacrifices; yea, better by far than the Sacrifice which *Abel* offered up. This Sacrifice is of sufficient Value and Virtue to procure Pardon to all Mankind; and is not confined to any certain Place, as the Legal sacrifice was.

Here we may conceive great grounds of Comfort. If God looked upon us thus, when we were his Enemies; If then he gave us his Son to Death to ransom us, to restore us to favour; He could not assuredly abandon us now to Destruction. It was intirely God's Mercy, which provided this Remedy for us. *Jesus Christ* stooped low for our Salvation; he descended from being equal with God, to the likeness of Man, and even to that of a Servant; from Life to Death, and from immense Glory to temporal Shame, to procure a most glorious Inheritance for us. How greatly then are we all concerned in his Sufferings, and in the Benefits of his Death!

We expect our Pardon upon the account of his *Merit* and Satisfaction; and we hope for an Eternal Inheritance upon the Account of his Death: How ought we all to have an ardent Love to God, and to our blessed Saviour, for those unspeakable Mercies shewed to us lost Creatures,

T H E

INTRODUCTION

Worship by his Messengers, and hath given us light of life
by his holy Spirit, and by his Word, and hath
invited us to come in unto him, notwithstanding now
let our Fears, Lamentations, &c.
The Gospel of Jesus Christ, which is the power of God
unto them that believe, that the Gentiles should be saved,
death between us to be reconciled, and that we should
and inordinate Fears.
The Jews from their Scribes and Pharisees of P. 100
that they were their Scribes, compared with their
the Gospel.
Gospel, and Scribes, and Pharisees, for they: He was the Son
of God, who took upon him the form of a Servant, and
which the Lord provided and accepted. The Blood of
our Saviour shed, which is better than the blood of
Levi and Aaron; yet better than the blood of
which that offered up. The Saviour is of the
Virtue and Virtue to procure us to the Father, and
is not confined to any certain place, as the Light of
the Word.
Here we may compare our growth, and our
God looked upon us as his own, when we were his
It then he gave us his Son to bleed for us, and to
restore us to favour; the countenance of his Son
is now to be glorified, it was in the world's
which provided this way for us, and which
low for our Salvation, and which is our only
with God, to the glory of the Father, and to the
Servant; from this we may see, that we are
to temporal shame, to procure us eternal glory, and
for us, how greatly then we are concerned in his
honour, and in the Benefit of his Death.
We expect our Pardon upon the account of his
and Satisfaction; and we hope for an eternal
life upon the Account of his Death. Now ought we
all to have an ardent Love to God, and to our
Saviour, for these unsearchable Mercies, which are
Graciously





48.

ST LUKE
the Evangelist.

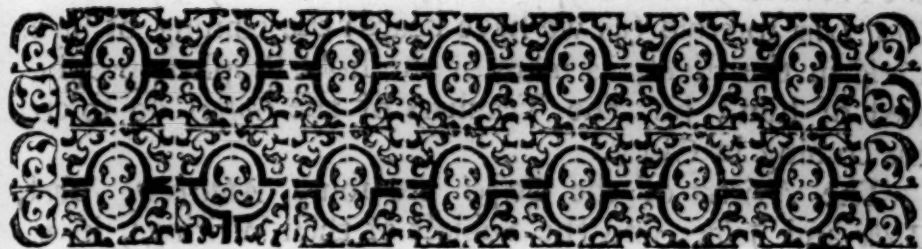
Pa: 5.



N



me
ing
ma
diff
lish
of
in
Gof
ule
Gof
Pra
in



T H E
 Historical Narration
 O F T H E
 N E W T E S T A M E N T.



IN this sacred Book, called the *New Testament*, is included the *Gospel*, which is a Message of glad Tidings unto all sorts of People.

The former Book was called the *Old Testament*, this the *New*; and both of them do agree in teaching us to know *one God*, to embrace *one Faith*, and to maintain, support, and cleave to *one Church*. But they differ as touching their Publication; for the *Law* was published with *Terror*, but the *Gospel* with *Joy*; the Fruit of the *Law* is *Death*, but the Fruit of the *Gospel* is *Life*; in the *Law* their Altar was made of *Stone*, but in the *Gospel* our Altar is the *Cross* of *Christ Jesus*. In the *Law* they used to sacrifice *Beasts*, *Fowls*, *Calves*, &c. But in the *Gospel* our Sacrifices must be the *Calves* of our *Lips*, even *Prayer*, and *Thanksgiving*.

In the *Law* their Passover was a *Lamb of the Flock*; but in the *Gospel*, our Passover is the *Lamb Christ Jesus*.

The publisher also of the *Law* was the Man *Moses*; but the Publisher of the *Gospel* was God and Man, *Jesus Christ*. The *Law* foretold (as we have heard) the coming of *Jesus Christ* in the *Flesh*, as many of the holy Prophets prophesied of him; but the Teachers of the *Gospel* do foretel his coming in *Glory*.

The Writers of the *Gospel* are four, *Matthew*, *Mark*, *Luke* and *John*; and the Subject of their Writings, in effect, is but as one. Therefore I shall for brevity's sake, compose the History of *Christ* out of them together, wherein we shall take Notice of his *Birth*, *Life*, *Death*, *Resurrection* and *Ascension*.

These four Writers are also stiled the *Holy Evangelists*, so called, because their Work contains the joyful Tidings of *Salvation* to all, that believe. And the Apostles were the twelve chosen Disciples of our blessed Saviour *Jesus Christ*, and especially commission'd by him to preach the *Gospel* to every Creature.

Saint *Matthew*, by Profession, was a *Publican*, one of those *Jews*, who, in the Name of the *Romans*, did gather up the Taxes and Tolls imposed upon the People, *Mat. 9. 9*. His other Name was *Levi*, (a) as we may read *Mark 2. 14.* and *Luke 5. 27.* Our Lord call'd him when he was sitting at the Receipt of Custom; i. e. the Toll-Booth, or Custom-house; when perhaps he was practising the height of Extortion, according to the Custom of his hated Profession.

Saint *Mark* was a Disciple of *St. Peter*; from whom he had learned the *Acts* of our Saviour *Jesus Christ*.

Saint *Luke* was a Physician of *Antioch*, and a Companion of *St. Paul* in his Troubles and Travels. He wrote the *Gospel*, as he had heard it from *Paul* and others.

Saint *John* was the intirely beloved Disciple of *Jesus Christ*, who wrote both as an Eye-witness, and an Ear-witness of that, which *Christ* had said and done.

(a) *Matthew* followed *Christ* an Evangelist, and last of all, as as a Disciple, as an Apostle, as a Martyr.

nt
7.
s
e-
el
k,
f-
e,
r,
h,

ts,
gs
re
us
he

of
er
9.
2.
was
or
ht
ro-

he

pa-
ote

fus
ar-

, as

The





5.

ST JOHN
the Evangelist.

Pa: 7.



The G O S P E L S.



SAINT *Matthew* first declareth unto us the coming of our Saviour *Christ* into the World; that he descended from *Abraham*, of the Tribe of *Judah*, and of the Stock of *David*: That he was conceived by the *Holy Ghost*, and born of the Virgin *Mary*, at *Bethlehem* in the Land of *Judea*. There were two Cities called by this Name; one was in the Tribe of *Zebulun*, and the other was called *Bethlehem Judah*, or *Bethlehem Ephrata*, which was the Place, where our Saviour *Christ* was born, and signifies fruitful, or the *House of Bread*; a very proper Birth-place to him who was to be the living Bread. It stood upon a Hill, six Miles or thereabouts from *Jerusalem*, towards the South Parts. Here *David* was born, and so it was a Place meet for the Son of *David* to be born in.

Helen, the Mother of *Constantine the Great*, caused here to be built a most stately Church, three hundred and thirty Years after the Nativity of *Jesus Christ*, and dedicated it to *St. Mary the Virgin*. It was a small Town, and yet most famous, by reason of the Birth of our Saviour.

Mary being derived of *Marah*, (a) signifies a Person who is oppressed with *Carefulness*, and *Grief*; one, that is laid open to all *Misery*, prest with continual *Vexation*, and

(a) Note, *Maria*, or *Mary*, and the same Name in Signification. *Mariam*, or *Miriam*, are all one.

Mourning; she was born fourteen Years before the Birth of Christ, and in the 15th Year of her Age, she brought forth her only begotten Son. Her Father's Name was *Eliachim*, of the House of *David*; and some say, that her Mother's Name was *Anna*.

The Angel *Gabriel* declared unto her the Embassy of the Conception of our Lord *Jesus Christ*, and that the Holy Ghost should cause her to conceive by his Almighty Power, (*Luke 1.*)

When the Command came forth from *Augustus*, that all the World should be taxed, then *Joseph* and *Mary* went from *Nazareth* to *Bethlehem*, when the time was that *Mary's* Deliverance drew on. (*Luke 2.*) And after her Delivery (which was mean, and not in Pomp) and the Accomplishment of the Law, she came again with the Babe to *Nazareth*, a Town in *Galilee*. *Galilee* bordered upon the Country of the *Gentiles*, and Christ's Conception there doth denote, that in him all Nations of the World should be blessed.

Our Lord was called *Jesus* at the command of God himself, by the Angel; for he was to save his People from their Sins. While he remained at *Bethlehem*, thither the wise Men travelling out of the East Country, brought, and presented to the Child *Jesus*, Gold, Frankincense, and Myrrh, (*Mat. 2.*)

From *Bethlehem* (the very same Night before King *Herod* caused all the Infants of two Years old and under to be slain) *Joseph* and *Mary*, with the holy Child *Jesus*, fled to *Hermopolis*, a City in *Aegypt*, which was 296 Miles, and from thence they after returned back again to *Nazareth*; which by Historians, is accounted 368 Miles: (*Sozomen. Lib. 26.*)

The Offering of the Wise Men, which they brought forth out of *Persia*, consisted of Gold, as to a King, of Frankincense, as to a Priest; and Myrrh, as to a Mortal Man. So let us offer to Christ our Saviour the Gold of Faith and heavenly Doctrine, the Frankincense of earnest Prayer, and the Myrrh of Patience in the midst of Calamity. The Star, that appeared to these learned and wise Men

Men in the East, in the lower Region of the Air, was not one of the fixed Stars, but is thought by some to be an Angel of God, appearing in that bright Form, pointing out to them the very Place, where they might see *Mary* the Mother, and the Child *Jesus*.

As this new Star did first foreshew the Birth of *Christ*, that bright shining Star and eternal Light of Glory; so it foreshewed the Light of God's Word and Gospel.

Christ no sooner came into the World, but he suffered Persecution; and that first by *Herod* King of the *Jews*, seeking his Life, and like a bloody Tyrant he slew all that were of the Linage of King *David*, and burned their Pedigrees, because he feared to be driven from his Seat and Authority by one, which (he heard) should spring from that Family. No sooner was he come into the World, but he began to be crucified for us, being forced to flee into *Egypt*, where he was till the Death of *Herod*, and afterwards to *Nazareth*, where he was brought up, though it was but a small Town, and of little Estimation. The Word imports to consecrate and keep, or a Crown set with Precious Stones. Some derive it from *Nazer*, which is as much as to say separated from the use of Wine, and suffering his Hair to be uncut, as dedicated to the Lord, therefore *Christ* is justly called a *Nazarite*. *Nazareth* also signifies a flourishing Plant, or Graft, or a *Primrose*.

He fled into *Egypt*, to declare unto us, that he would forsake the *Jews* for their Ingratitude, and receive the *Gentiles* by calling them to him. For their Ingratitude was very great; because the Lord sent them Prophets for the eternal Welfare of their Souls, but they stoned them to Death. (*Mat. 23.*)

John the Baptist first made his Appearance at that time when *Jesus* was in *Nazareth*; and preached the Doctrine of Repentance, that none can come to *Christ*, but he must first confess his Sins, and faithfully rely upon the Merits of *Jesus Christ* to be freed from them. He also then baptized the People, by pointing forth the *Christ*, the true *Messias* and Saviour of the World; declaring to the People, that he baptized with Water, but *Christ* would baptize

baptize with Fire ; that is, by his holy Spirit working in our Hearts to the Remission of Sins. (*Mat. 3.*)

The Father of this *John Baptist* was *Zacharias*, whose Name signified *God's Remembrance*. He was a Priest of the Tribe of *Aaron*, and the Son of *Barachias*, that is, the *Blessed*. This Man had to Wife one *Elizabeth*, of the Posterity of the High Priest *Aaron*, and by her had this Son *John*. *Elizabeth* doth signify the *Rest of God*, or the *Rest and Sabbath of the Lord*.

Christ came to *John*, and was baptized of him, thereby sanctifying our Baptism in his own Person. Then was *Christ's* full Consecration, and authorizing to the Office of the Mediatorship shewed, even then by the Lord's own Voice, *This is my beloved Son; hear him*. No sooner had our Lord received Baptism, but he was tempted of *Satan* all manner of ways ; but still he overcame the Tempter, that we also through him might overcome. (*Mat. 4.*)

Christ called to his Service poor Fishermen, and Men of mean Rank, to be his Apostles ; who were no sooner called, but they left all they had, and followed him, and led his Disciples both bodily and spiritually, for the publishing and propagation of the Gospel, and for the Work of Salvation. He manifested unto them great Signs of Humility, Patience, Love, and Fortitude ; and so he was a Light and a Pattern to them, that as he was, such would he have them to be ; yet they, whom *Christ* called, were not all of this Condition ; they were not all poor Men, but some of them were Men of wealthy Substance, as *Matthew* and *Zaccheus*, both once Publicans ; some were of Rank, as *Joseph of Arimathea* ; some learned also, as *Gamaliel*, *Nicodemus*, and *Saul*.

These, whom *Christ* called to be his Apostles and Disciples, were not only to preach the Gospel ; but were likewise to bring forth in themselves Fruits of good Life. (*Mat. 5.*)

They are termed *the Salt and Light of the World* ; because, as Salt purgeth and preserveth, so their Doctrine ought to reprove and instruct. They were called Lights, because

because they must be as shining and glorious Guides to the dark Minds of the Ignorant.

Now as our Saviour grew up, so the Virtue of his God-head shewed itself more and more. For at twelve Years old he began to preach, and the Scribes and Pharisees were stirred up to hear his Wisdom, in that he so powerfully disputed and reasoned with them in the Temple. In his twelfth Year he went with his Parents from *Nazareth* to the Feast of the Passover. After he had stay'd behind at *Jerusalem*, and his Kindred knew it not, when they had travelled a Day's Journey, which is reputed twenty Miles, as soon as they missed of him, they returned back to *Jerusalem*, where they found him, the third Day after, in the Temple sitting among the Doctors, and disputing with them. (*Luk. 2.*)

Of his Travels during his Ministry, in preaching of the Gospel, we may read at large in the four Evangelists, and of the Miracles, which he wrought in the several Places, where he preached, and taught the Gospel of the Kingdom.

He was reckoned to be sixteen Years of Age, when his supposed Father *Joseph* died: And he continued much with his Mother until he was One and thirty Years old, which was the first Year of his Ministry. About that time *Mary* his Mother was invited to a Marriage, in *Cana*, a City in *Galilee*; and here our Saviour wrought his first Miracle, by changing the Water into Wine. This *Cana* signifies a Reed; so named from many such there growing. (*John 2.*)

In the Thirty second Year of our Saviour, he and his Mother went to *Capernaum*, where he cast forth a Devil. This *Capernaum* signifies the City of Comfort and Consolation; and was such most certainly during the Time of our Saviour's abiding there, who with his Doctrine and Preaching refreshed and comforted all such as were afflicted with the Burden of their Sins. (*Mat. 12.*) But the great Worldlings there neglected him, and slighted his Doctrine, so that he made most bitter and severe Reflections upon them. (*Mat. 11.*)

We may take Notice of the Wickedness of the Devil in his attempting to pervert our Saviour Christ, so as first to distrust in God, then to the Desire of Riches, and Honour, and to a vain Confidence in himself. (*Luke 4.*)

Christ taught the People sometimes by Parables and Similitudes, at other times more familiarly, as is at large declared in the four Evangelists. He taught sometimes mystically in Parables, because the unbelieving Jews might hear, but not understand. He healed all Kinds of Diseases; he reprov'd all Kinds of Vice; yet he was slandered and vilified, some saying, that he did blaspheme, others saying, that he cast forth Devils through *Belzebub*, the Prince of the Devils; thus they vilified and disgraced our Saviour Christ in Words.

Mary much accompanied the Lord Jesus in all his Travels, wherever he went teaching and preaching the Word. In the Thirty fourth Year of his Age, when he was to sustain the Wrath of God, and the Punishment for the Sins of Man, his Mother would not even then forsake him; and when he was crucified she stood near to the Cross, with a heavy and pensive Countenance. He was accused by the Priests, condemned by *Pilate*, buffeted by the Soldiers, crucified with Thieves as a Malefactor, all by the treacherous Act of a false Apostle, who play'd the Merchant with his Master. (*Mat. 26.*)

The Jews sought his Overthrow, and in order to effect it, they hired Judas (*a*) to betray him to them. This Judas was one of the Twelve, and had the Custody of the Bag; and being a covetous Man was choked up with a Shew of Zeal, and a Pretence of Charity, when Christ was anointed with costly Ointment (*Luke 22.*). But he sold and betray'd him into the Hands of the Jews. But before he was betray'd, the Lord instituted his last Supper with the Twelve; where he foretold, that one of them should betray him. And this was the last memorable

(*a*) He was termed *Iscaiot*, Wages or Hire, from his Covetousness; *What will ye give me?*

The GOSPELS.

15

Thing, that our Saviour did, before his betraying; for suddenly after this he was apprehended, and brought before the High-Priest *Caiaphas*, to be examined, and was falsely accused, as though he had been a Corrupter of the People, and a Leader of them into Schism and Errors.

Afterwards he was brought before *Herod Antipas*, that cruel Tyrant, who the Year before had put *John the Baptist* to Death (*Luke 24.*) By him *Christ* was disdainfully handled, and was exposed to the Outrage of the Soldiers. Then he was condemned to an accursed Death upon the Cross, and to be hanged between two Thieves; and *Barabbas*, a Murderer, whose Name doth signify a seditious Man, or the Son of the Multitude, was chosen by the Jews to be preserved before him. Thus was he made a Curse, that in him we may be blessed. Then they set over his Head the Accusation, or pretended Cause of his Death, *This is Jesus the King of the Jews*. There his Hands and Feet were nailed, his Sides pierced with a Spear; he drank Vinegar and Gall, being as it were for a time forsaken of God, and utterly rejected of the World (a).

Christ was condemned by *Pontius Pilate*; the Word *Pontius* signifieth, cruel and inhuman, *Pilate* denotes a Man armed with a Roman Dart.

Thus we see, how our Saviour *Jesus Christ* did suffer, not for any Offence of his own (for he was immaculate) but for our Sins, which were infinite, that so he might satisfy the Lord's Justice for the same (b). Herein is manifested his wonderful Love towards us, in the laying down his Life for us, even when we were Enemies to him (c). But his Victory over Death appeared in his

(a) The Jews cry'd at the third Hour to have *Christ* crucify'd, and at the ninth Hour he pray'd to his Father to forgive them.

(b) Who was so fit to obtain Pardon for our Sins, as he, whose

Innocence made him without Sin.

(c) Behold him we may in his Patience, enduring Pain for our wicked Lusts; in his Humility, having Shame poured on him for our wicked Pride.

Re,

Resurrection, wherein we have Assurance of the Immortality both of Soul and Body hereafter; and that neither Death nor Hell shall have any Power over us, so long as we believe, that *Jesus* rose from the Dead, that he is the *Christ*, the Son of God; this is the great Article of our Faith (a).

In these holy Books of the four Evangelists we may see the Lord *Jesus*, his Life, his Doctrine, his Persecution, and his Sufferings, his Burial, and his overcoming of Death, raising himself from the Grave by his Divine Power (b).

After his Resurrection he appeared first to *Mary Magdalen*, and afterwards three several times to his Apostles, and was forty Days upon the Earth after his Resurrection; then he was taken up on High, and a Cloud received him. (*Acts* 1. 9.) (c)

He appeared to *Mary Magdalen*, to upbraid the Disciples with their Incredulity; and in sight of his Apostles in great Triumph he ascended up into Heaven, and sitteth at the Right Hand of his Father, in Divine Majesty and Glory. Thus did our Saviour accomplish his Office upon Earth for our eternal Good, shewing himself to be the Almighty Lord, even his Enemies confessing the same.

(d) Had not *Christ* been Man, he could not have dy'd, and had he not been *Christ* the Son of God, he could not have risen from the Dead.

(b) The Resurrection of *Christ* is a true Proof of his Greatness, and a Declaration that he is the Son of God.

(c) Let us strive to feel the Force of his Resurrection in us, that we may vanquish Death and Sin, and be made free from the Servitude of *Satan*.



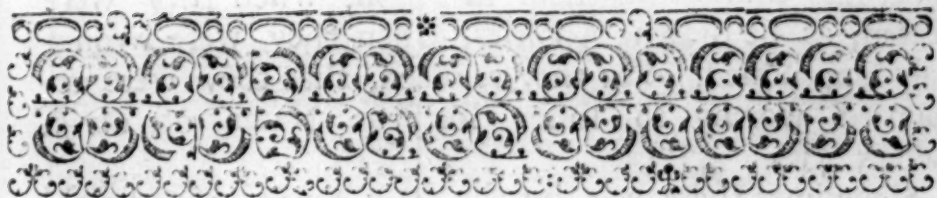




35.

SAINT PAUL.

Part.



The APOSTLES.



OUR Lord had left on Earth his Eleven Apostles for the building up of his Church, and strengthened them by sending the Holy Ghost, which appeared unto them in cloven and fiery Tongues, by which they were indued with the Knowledge of Languages, that they might preach the Gospel to all Nations, as they were required of the Lord. (*Acts 2.*)

The Sum of the Apostleship is, the publishing of the Doctrine received of *Christ*, throughout all the World, and the Ministring of the Sacraments; tho' the Efficacy of these Things dependeth not upon the Ministers, but upon the Lord *Jesus* himself. So the Disciples preached to the People *Faith*, *Repentance*, and *good Works*; and testified to them the Death, Resurrection and Ascension of *Jesus Christ*. They had also Power given them from the Lord to work Miracles; as causing the *Lame* to go, the *Dumb* to speak, the *Deaf* to hear. They were enabled to heal the *Sick*, to raise the *Dead*, to cast out *Devils*, &c. hereby manifesting unto us the glad Tidings of the Gospel. (*Act. 3. & 9.*)

Yet these holy Apostles did meet with many Tribulations, and Afflictions, as *Jesus Christ* had foretold them; for the Devil ever was, and will be active against the Servants of God. They were sent forth into the World as Sheep amongst Wolves, continually in Danger. But the Lord was with them to preserve them, sometimes by de-

livering them out of Prison, as he did *Peter*, (*Act. 5.*) sometimes comforting them in Prison, when they were beaten, as he did the Apostles, when they were wrongfully imprisoned. Yea they rejoiced, that they were accounted worthy to suffer for the Name of *Christ*. (*Act. 5. 41.*)

Sometimes there was by the holy Spirit infused into them bold and undaunted Courage, as it was in *St Paul*, when he was brought before his Accusers, and the Chiefest in Authority. (*Act. 23. & 24.*) Yea the Lord gave them Life in Death. (*Act. 14.*)

Herod all his Time shewed himself a cruel Persecutor of the Apostles, but the Lord sent such a Judgment upon him, that he was eaten to Death of Worms. (*Act. 12.*)

We have before observed that the Lord *Jesus* was envied by the Pharisees, and accused by the Priests, by the inhuman Cruelty of the Jews persecuted, and put to Death, that he was buried, and that he is truly risen again from the Dead, as having fulfilled all Things, which *Moses and the Prophets have forespoken of him*. That after his Resurrection he had Conference with two of his Disciples as they journied from *Jerusalem* to *Emmaus*. He also appeared unto the Eleven, as they sat together, blaming them for their Unbelief, and Hardness of Heart, and fully assured them of his Resurrection. Then he draweth out of the Unbelief of *Thomas* a certain and sure Testimony of his Resurrection, The Lord assured them also of their Apostleship and Divine Mission, and inspired them with the Holy Ghost. He exhorted them to mutual Love, and comforted them against the World's Hatred; promising them the Assistance of the Holy Ghost, as an Instruction to them, how to live together, and how to suffer Affliction in the World.

To believe in *Christ*, the Son of God, and our only Saviour, is the end of the Doctrine of the Gospel, and especially in the History of the Resurrection.

Christ's Ascension is the Consummation of all that, which he did, and taught, whilst he dwelt here on Earth:

The

The very Sabbath all his Labour in the working out of our Redemption.

As a Giant he did run his Course; his Circuit was from the uttermost Parts of Heaven, unto it again.

He gave a Grant, and Commission to his Apostles to go and preach, and that with such a large Extent as took in the whole World, for they were to preach to every Creature. Thus did he set out their Office to declare the Gospel to all Nations, to Men of all Countries and Conditions whatsoever. Thus having accomplished his Office upon Earth, he ascended into Heaven, hereby shewing that he is Lord of all Things, able to command the Clouds in Heaven, as well as the Clods on Earth. He manifested himself to be Lord of the Sea, in walking upon the Water without a Ship or Boat; and in calming the tempestuous Waves, when he was in a Ship. He declares himself to be Lord of the Land, in commanding the Grave to restore her Prisoner *Lazarus*, who had been dead four Days. And by the Power of his own Resurrection he manifested himself the Commander of Hell, as well as casting out Devils, and overcoming *Satan* in his Temptations. And at the last, to shew, that he was Lord of Heaven, he ascended into that supream Palace of all Sovereignty, and sits on the Right Hand of God.

Is *Christ* then ascended on High? *Let us seek those Things, which are Above, where Christ sitteth at the Right Hand of God.*

And albeit our Bodies be ty'd down with the Fetters of Flesh on Earth, yet let our Souls ascend with the Wings of Faith into Heaven to that Place, from whence cometh all our Hope, and all our Help.

Thus in a short Method is set forth the History of the Gospel, of the Doings and Sufferings of *Christ*: As for the Acts of *Christ*, they do manifest his Godhead and his most perfect Holiness.

The Book of the *Acts of the Holy Apostles* was written by *St. Luke*, the holy Evangelist; shewing, that after *Christ's* Ascension he left his Apostles on Earth for the building up of his Church, whom he strengthened by the As-

stance of the *Holy Ghost*, and endowed them with the Knowledge of Languages. (*Acts 2.*)

Their chiefest Office consisted in Instruction and in Baptizing; they testified the Death, the Resurrection, and Ascension of *Jesus Christ*; and treat of Faith, Repentance, and good Works, as appears in the first Chapter. They had also Power given them of the Lord to work Miracles, the better to convince those, who were Unbelievers. (*Acts 3.*)

These Apostles were alike subject to Trouble and Persecution as *Christ* himself was; the Devil was perpetually raising up Slander, Conspiracies, and cruel Persecutions against them, even to Imprisonment, and Death. But the Lord in his Power was with them, sometimes delivering them out of Prison; and the Lord was a Comfort to them when they were under Stripes. (*Acts 5.*)

St. Paul himself at the first persecuted the Church of God, yea he consented to the Death of *Stephen*; yet he was by the Power and Spirit of the Lord converted from a Persecutor to be a Preacher, insomuch, that amongst all the Apostles none was more Zealous in the End, nor added more Souls to the Church than he did. And he that was before a Persecutor, had now Persecution enough upon himself. (*Acts 8. & 9.*)

Herod was a cruel Persecutor of the Apostles; he killed *James* with the Sword, and that most barbarously not hearing his Cause, but procuring the Favour of the wicked Jews with the Blood of the Apostle. He also imprisoned *Peter*; but by the Prayers of the Godly the Conspiracy of the wicked Tyrant was subverted, and the Prison, by the Power of an Angel, was thrown open, his Chains were loosed, and he preserved. (*Acts 12.*)

Herod was a Prince, who delighted in the Flattery of the People; but, as the Proverb is, *Flattery makes Fools fond*; for the Lord soon punished him, that he was eaten to Death of Worms. So that by his known Tyranny, and this remarkable Judgment of God shewed upon *Herod*, the Church of God the more increased.

After-

Afterwards *Paul* and *Barnabas* are appointed Apostles of the *Gentiles* by an extraordinary Commandment of the Holy Ghost, who bring many to the Subjection and Obedience of *Jesus Christ*. (*Acts 13.*)

Elymas the Sorcerer, for his resisting and withstanding of *St. Paul* in his Preaching, was at *Paul's* Word stricken Blind, for hindring the Propagation of the Gospel. The Gospel was preached to the *Gentiles* by the express Commandment of the Lord, who received the same with much Joy.

Afterwards *Paul* and *Barnabas* were persecuted at *Iconium*, which was a City of *Lycaonia*, and stood up in Opposition of the Doctrine of *Christ*. And by reason of the Miracles wrought by them, they were by some worshipped, which they reprov'd: But at last the *Jews* stoned *Paul*, and dragged him out of the City, thinking he had been dead; but the Lord rais'd him up again, even in the Midst of the other Disciples. (*Acts 14.*)

Several other Chapters do set forth *Paul's* Forwardness in preaching the Doctrine of the Gospel, and treat of the miraculous Works, which he had wrought in bringing People to the Knowledge of the Truth; he preached the Gospel with great Boldness and Courage, condemning the Sorcery and Conjurat[i]on of several of the *Jews* by open Testimony, forcing them to confess their Errors, being terrify'd by the powerful Preaching of the Word, and by the Fear of the Judgment of God. (*Acts 19.*) He spent his Time in journeying from Place to place, in propagating the Gospel of *Jesus Christ*, and coming to *Jerusalem* the *Jews* laid Hands upon him; but the Lord stirr'd up the Hearts of some among the Wicked to obstruct their wicked Designs of taking his Life away. (*Acts 21. and 22.*)

He declared his Life and Conversation in a publick Audience, against the false Accusations of his Enemies, whereupon he was commanded to be smitten by *Ananias* the High Priest; for which he boldly summon'd him before the Judgment Seat of God, saying to him, *God shall smite thee thou whited Wall.* (*Acts 23.*) After this he

was accused by *Tertullus* an Orator, before *Felix*, (who ruled those Parts with great Cruelty) that he was a pestilent Fellow, a Pollutor of the Temple, and a chief maintainer of the Sect of the *Nazarenes*, for so the true Christians were called scoffingly from the Town's Name, where they thought that *Christ* was born. *Paul* casteth off this Crime of Sedition, and declareth thus before the Governor, *After the way, which they call Heresy, so worship I the God of my Fathers, believing all Things, which are written in the Law and the Prophets.* (*Acts* 24. 10.)

After this *Paul*, in the Presence of *Agrippa*, declared his Life and Conversation from his Childhood, with such powerful Efficacy, that *Agrippa* acknowledged himself before him almost to be a *Christian*. (*Acts* 26. 28.)

He was always subject to Danger, yet he had still a glorious Issue and Delivery.





The Epistle to the ROMANS.

THE Apostles wrote several Epistles to several Places, where they had preached the Gospel, because it was impossible, that they could always be conversant with the Converts to Religion. These Epistles consisted of Instructions tending to the cherishing up of their young and tender Faith, which was but as a green Tree newly planted, and had not as yet taken firm Root. This they did to prevent their shaking and falling off through Contention and Error, which was very much spread by the Differences and Divisions, that were between the *Jews* and the *Gentiles*; for the *Jews* despised the *Gentiles*, and thought them unworthy to be Partakers of Grace through *Christ*, because they were not under the Law as well as themselves. The *Gentiles* likewise hated the *Jews*, despising them, because they had refused *Christ* for their *Messias*, to whom he was sent. But the great Apostle *St. Paul* reproveth them both; as blaming the *Jewish* Presumption for thinking, that they could be justified by the Law; shewing, that they ought to depend only upon Faith in *Jesus Christ* for their Justification, who had performed the Law for them; for to perform the Law none was able, but the Son of God himself. (*Rom. 2. & 3.*)

He reproveth the *Gentiles* for their Idolatry ; because though they had not the Law written, yet they could not but know, that there was a God, and therefore they ought not to have worshipped Idols.

St. Paul brings their Differences to a Conclusion, and an Agreement, by distinguishing the Law into the Law of the *Letter*, and the Law of *Faith* ; in that the former sheweth us what Sin is, but purgeth us not from Sin.

Now the Law of *Faith* is Righteousness obtained without the Law ; manifesting it by the Example of *Abraham*, who was justified by Faith, before he was circumcised, that he might not think Circumcision the Cause of Justification, (*Rom. 4.*) And he shews them again, that both the Circumcised and the Uncircumcised shall be saved, if they truly believe. (*Rom. 7.*) Yet he manifested to them that the Law is as a Schoolmaster, to bring us to the Knowledge of Sin, and that Faith and good Works are inseparable Companions, which ought always to go together. (*Rom. 9.*)

And that neither the *Jews* nor the *Gentiles* should despise each other, *Paul* sheweth, that we are not so accepted of the Lord, but we may be rejected : For by a Similitude he sheweth, that if God grafted us into the true *Vine*, which were but wild *Branches*, much more may he graft the *Jews*, which are the true *Branches*, into the true *Stock* again. (*Rom. 11.*) So that we should hope well of every Member of the Church, because of God's League and Covenant ; declaring also, that such as are elected and ingrafted be not proud in themselves, with Contempt of others, but with due Reverence to God, and Love towards their Neighbour, run towards the Mark of the high Calling, that is set before them. (*Rom. 11. and 12.*)

The Apostle also proceedeth to set down several Rules and Exhortations for the leading of our Life according to the Commandments of the Lord, concluding his Epistle to the *Romans* with Exhortation and Prayer ; exhorting them to be diligent in reading the Scriptures, because

because whatsoever is written, *is written for Instruction.* (*Rom. 15.*) He inciteth them also to Thanksgiving, and to beware of false Prophets, because they raise Divisions in the Church, contrary to the true Doctrine of *Jesus Christ*; so he concludeth, praying for them, that they may be filled with true Joy, and Peace, that cometh by Faith; and wishing, that unto them whereupon dependeth true Happiness. (*Chap. 16. & 17.*)

Let the *Papists* with an impartial Eye compare and peruse their Principles by this one Epistle of *St. Paul*, written to the *Romans* (or the *Church of Rome*) and they cannot but see, how they have run astray and erred from the Truth; some Particulars I am willing here to insert, and might produce many more.

Their very Church of *Rome* is in particular forewarned to take Heed of falling, (*Rom. 11. ver. 20, 21, 22.*) This Epistle doth foretell of her Apostacy, and sheweth evidently, that they have erred: *St. Paul's* Doctrine and theirs being much at odds.

St. Paul taught them (*Rom. 1. 16.*) that the Gospel is the Power of God unto Salvation to every one, that believeth. The *Papists* say, it is not so without the Help of Tradition.

The Church of *Rome* representeth God in the likeness of an old Man; *St. Paul* told them, (*Rom. 1. ver. 23, 24, 26.*) that it was an heathenish Practice; and therefore the Lord threatned his Judgments for it.

The Church of *Rome* teacheth, that all Sins deserve not Death, but that many are Venial, and only seven deadly.

St. Paul reckons up a Catalogue of hainous Sins worthy of Death (*Rom. 1. ver. 29, 30, 31.*) and saith, *The Wages of Sin is Death.* (*Rom. 6. ver. 23.*)

The Church of *Rome* holdeth, that a Man may be justified by the Works of the Law.

St. Paul told them, (*Rom. 20, &c.*) that the Law convinceth all of Sin; and telleth them, that by the Deeds of the Law there shall no Flesh be justified, (*Rom. 3. 24.*) and

and also faith, that they are not justified by Works, but by Grace. (*Rom. 4. ver. 1, 2, 3, 4.*)

They teach justification, part by Faith, and part by Works.

St. Paul taught them justification by Faith only. (*Rom. 5. 1.*)

They teach, that a Man may perfectly fullfil the Law of God.

St. Paul taught them otherwise, even by himself. (*Rom. 15, 16, 18, 25.*)

They teach, that Concupiscence is no Sin.

St. Paul taught them otherwise, calling it Sin. (*Rom. 7. 7.*)

They teach, that there is yet a Will and Power in Man to Good since the Fall.

St. Paul taught them, that in Man (as he is) there dwelleth no good Thing. (*Rom. 3. 10, &c.*)

They teach, that a Man, being in the State of Grace, may fall from it. (*Rom. 8. 1.*)

St. Paul taught them, (*Rom. 8. 33, 34, 35, 37, 38.*) that there is no Condemnation to such as are in *Christ Jesus*.

They teach, that none can be sure of his own Salvation.

St. Paul taught them the contrary. (*Rom. 8. 16, 15.*)

They being ignorant of the Righteousness of God, therefore go about to establish their own Righteousness. (*Rom. 10. 3.*)

St. Paul taught them, that Faith cometh by Hearing, and Hearing by the Word preached. (*Rom. 10. 17.*) But the *Papists* would debar the People of both, and so keep them in Ignorance.

St. Paul exhorts them to bless those, that persecute them. (*Rom. 12. 14.*) But they have learned a new way to curse, yea with Bell, Book and Candle.

The *Papists* say, that it is Matter of Damnation to eat Flesh on Fasting Days, or on set Days, as they call them.

St. Paul told them (*Rom. 14. 14, 17.*) that nothing was unclean of itself, and that the Kingdom of God doth not consist in Meats and Drink.

The *Papists* teach, that it is not profitable for all to read the Scripture.

St. Paul taught them (*Rom. 15. 4.*) that it was written for the Use and Comfort of all.

They teach us to pray to Saints, and Images, and to give them Praise.

St. Paul taught them (*Rom. 15.*) to put up their Prayers to God.

St. Paul shews them, that there was a Defection, and a beginning to err, even in his Days.

Thus we see how their Doctrine opposes *St. Paul's*.

This I thought good here to insert, because the *Romanists* teach, that theirs is the true Church, and that their Church cannot err.

True it is, that *Christ* promised to be with his Church; but to be with the Church of *Rome* to the World's end, to keep it, that it should not err, is not in Scripture to be found.

The Apostle doth exhort us to cast off the Works of Darknes, and to put on the Armour of Light, (*Rom. 12. 2.*) and to conform our selves to the Will of the Lord, and not after the Fashions of the World; to be compassionate to our Brethren, and to distribute to their Necessities. And afterwards the Apostle draws his Epistle towards an end, with Exhortation and Prayer; exhorting them to the reading of the Scripture, and to beware of false Prophets; shewing, that the Scriptures are written for our Instruction. He cautions us to beware of false Prophets, because such such do raise Divisions, and cause a Separation in the Church; and he concludeth with Prayer, that they may be filled with all Joy and Peace, and with the abundance of Hope, which is an Assurance of Blessedness to come.

The SUMMARY.

- This Epistle to the *Romans* treats of Justification, Chap. 1, 2, 3, 4, and 5.
 Of Sanctification, in Chap. 6, 7, and 8.
 Of Predestination, in Chap. 9, 10, and 11.
 Of good Works, in Chap. 12, 13, 14, 15, and 16.



The



I. CORINTHIANS.



SAINTE *Paul* wrote two Epistles to the *Corinthians*, chiefly in regard to the Sects and fore Divisions that were sprung up in the Church of *Corinth*, calling them back as it were to brotherly Concord, and to take away all Occasions of Discord; some depending upon this Doctor, and some upon another; one saying, *I am of Paul*, and another saying, *I am of Apollos*; and a third, *I am of Cephas*; and another, *I am of Christ*. But it is certain *Christ* cannot be the Head of two dividing Bodies, himself being but one: These Factions being so called from the Names of their Teachers. (1 Cor. 1.)

The Apostle reproveth them herein, and gave them to understand, that *Jesus Christ* is one, and that his Religion is one, and therefore ought not to be divided: And tho' *Paul*, *Apollos*, and *Cephas* plant, yet it is *Christ*, that giveth the Increase. 1 Cor. 3. 6, 7.

He gives them further to understand, how Ignorant they were in the ways of *Christ*, and of Holiness; and therefore that they were to be dealt with as Babes. 1 Cor. 3. 2. He also pointeth at several Vices, that the *Corinthians* were guilty of, as Arrogancy, and fleshly Eloquence, which defile the Purity of the Gospel. 1 Cor. 5.) They were also guilty of Incest, and of Strifes and Divisions, one going to Law with another. 1 Cor. 6. Also he blameth them for the Sin of *Fornication*, and then layeth down a Remedy against it, which is *Marriage*. 1 Cor. 7.

He

He also restraineth the Abuse of Christian *Liberty* ; and sheweth that *Knowledge* should be tempered with *Charity*, 1 Cor. 8. & 9. He blames them also for *Idolatry*, and frequenting of Idols, and for their Contention, and Pride, 1 Cor. 10. & 12.

St. Paul also reproveth the Women, who presumed to teach in the Churches, as a Thing not allowable ; but he admonishes them to be silent in the Church, and in Publick Assemblies, being commanded to learn of their Husbands at home, 1 Cor. 14. And in the Close he confuteth their Error in doubting of the Resurrection ; manifesting, that *Christ is risen, and become the first Fruits of them that shall rise*. As *Christ* rose again, therefore the Dead also shall rise again. *And if Christ is not risen again*, he sheweth, that the preaching of the Gospel is in vain, laying down undeniable Confirmations of the Resurrection, 1 Cor. 15. Then he concludeth his first Epistle to the *Corinthians* with an Exhortation for the Relief of the Poor, Chap. 16. that every Man do bestow upon them according to that Ability, which the Lord hath bleisfed them with.

The S U M M A R Y.

In the first Epistle are Reproofs for Schisms, and Factions, and hearkening to ambitious Teachers, Chap. 1, 2, 3, 4. And for Incest, and Fornication, and going to Law, Chap. 5, 6. And he disputeth about Things indifferent, Chap. 8, 9, 10. About the right use of spiritual Gifts, and about the Resurrection, Chap. 12, 13, 14, 15. And then he concludes about Collections, and Matters of Salvation, Chap. 16.





II. CORINTHIANS.



SAINT Paul's second Epistle to the *Corinthians* was written from *Philippi*, a City in *Macedonia*, Chap. 1. wherein he first makes Apology for himself against divers Aspersions, and then, like a faithful Shepherd, he manifesteth his Care towards them for their

Edification in the true Fear of the Lord. For he shews them the Difference between the Law and the Gospel; namely, that the Law propoundeth Death, accusing all Men of Unrighteousness; but the Gospel offereth, and giveth Righteousness and Life. Also that the Governance of the Law served only for a time, till the arrival of the Promise; but that the Gospel remaineth to the end of the World. Then he sheweth the Glory of the Preaching of the Gospel, in that it plainly discovereth that, which the Law shewed darkly, and in shadows. (Chap. 3.)

Next he encourageth the *Corinthians* to Charity and Liberality towards the *Saints* in Distress, by the Example of the *Macedonians*, (Chap. 8.) and tells them, that their Gifts ought to be voluntary, and not out of any Constraint, that so they may be like good Seed sown, which the Lord will repay with great Gain, (Chap. 9.) He also exhorts the People to lead their Lives as becometh good Christians, and not to be dismay'd in Tribulations; and

32 II. CORINTHIANS.

reproveth the false Teachers, who teach not out of Love, but for their own self-ends. And lastly, he concludeth with a sharp Reprehension for their despising Admonition, whereby they tempted the Lord's Patience. He manifests also in the Close of his Epistle, (*Chap. 13.*) that his chief Bent is for their Salvation, not for his own Fame and Estimation. And then he adds an Exhortation, which comprehendeth all the Parts of a Christian Man's Life, *My Brethren fare ye well, be perfect; be of good Comfort; be of one Mind; live in Peace; and the God of Love and Peace shall be with you.*

The S U M M A R Y.

The Apostle exhorts to holy Life, and Patience; and speaks of shunning needless Society with the Wicked; advises to Mercy and Liberality, and to a sincere Respect of him, and of his Apostleship, and Ministry.



G A L A-



G A L A T I A N S.

WHEN St. Paul had fully instructed the *Galatians* in the true Faith of *Jesus Christ*, yet they soon declined from his Doctrine, seeking to be justified by the Works of the Law. Hereupon he took Occasion to convince them of their Error, setting forth the Sum of the Gospel, that *Jesus Christ* by his only offering of himself saveth us ; being chosen out from the World by the free Decree of God the Father, (*Chap. 1*) Then he reproves them of Lightness, for giving Ear to easily to those, who perverted them, drawing them away to a new Gospel. Those false Apostles had often the Law of *Moses*, and the Fathers, in their Mouths, but yet they were indeed Corrupters of the true Gospel. Upon this he sheweth them, that there is nothing more contrary to Faith, or free Justification than Justification by the Law, or by our own Deservings. For as many as are of the Works of the Law, are under the Curse, but *Christ* hath redeemed us, by being a Curse for us ; by this Means making us Partakers of his Righteousness, (*Chap. 3.*) Then he shews us, that *Christ* suffered the Curse, which the Law laid upon us, that we may be quit from it, (*Chap. 4.*)

In the next place he admonisheth them to forsake the beggarly Traditions of the Law, such as Circumcision, Observation of Times, and Days, and the like (which they too much leaned to) as little availing them. He stirs them also to Love, and Charity, and reckoneth up some of the principal Effects of the Flesh, opposing them to the Fruits of the Spirit, (*Chap. 5.*) And in the sixth Chapter he closeth his Epistle with the Duties of Charity and brotherly Reprehensions, which ought to be moderated by the Spirit of Meekness, exhorting us, that we strive to be regenerated by Faith, to be dead to Sin, and to rise again through Christ unto newness of Life.

The S U M M A R Y.

The Apostle reproves their Backsliding, (*Chap. 1.*)

He treats of Justification, (*Chap. 2, 3, and 4.*)

And exhorts to good Works, (*Chap. 5 and 6.*)





EPHESIANS.

SAINTE Paul wrote this (a) Epistle to the Ephesians, when he was a Prisoner at Rome; wherein he first treateth of the free Election of God by Adoption; shewing that all good Things come from God to us, in and by Jesus Christ, (Chap. 1.) manifesting to us the Excellency of his Glory. In the second Chapter he setteth forth the Excellency of the Grace of Christ, comparing that miserable State, wherein we were born, with that Dignity, whereunto we are advanced by God the Father in Christ, (Chap. 2) The Apostle observing, that the good Doctrine, which he had taught them, was mingled with the Weeds of false Teachers, thought himself oblig'd in Conscience to write to them, and to use several Admonitions, and Exhortations to them, as in the 4th, 5th, and 6th Chapters. These contain several Precepts of Manners; as for Instance, to have mutual Love; to cast off Lying, and filthy Communication; to bridle our Anger; to avoid Theft; also he giveth a general Precept against all Excess of Affections, which dwell in the part of the Minds; and to

Q 2

take

(a) This Epistle treats of Matters of Faith and good Works; and lays open the Doctrine of Free Grace, and of God's eter-

nal Love in, and Redemption by Christ; and fences them against Errors that were like to arise.

take heed, that we grieve not the Spirit of God thro' Intemperance ; but that we should moderate all our Affections and Desires.

In the next place he terrifieth them by denouncing severe Judgments against Fornication, and Uncleanneſs, &c. from whence cometh the Wrath of God, (*Chap. 5.*)

Then he treateth of Family Duties, viz. of the Husband to the Wife, and of the Wife to the Husband.

And laſtly, (*Chap. 6.*) he ſheweth the Duty of Children and Parents, of Servants and Maſters ; letting us know, that our chiefſt Enemies are inviſible ; that we are miſtaken if we imagine, that our chiefſt Conſlicts are with Men ; that ſuch Enemies are put to flight only with the Armour of God, with Uprightneſs of Conſcience, and a godly and holy Life, with the Word of God, and by Faith and Prayer.



L. H. P. This Epistle treats of Man-
ners of Faith and good Works ;
and lays open the Doctrine of
Grace, and of God's



PHILIPPIANS.

SAINT Paul continuing a Prisoner at Rome, the *Philippians* sent him Relief by *Epaphroditus*; who was a Professor of the Gospel; and this Generosity of theirs stirred him up to express his Thankfulness towards them, by praying for them, and encouraging them to go forward in the Service of the Lord, in well doing, and by no means to faint, (*Chap. 1.*) He exhorts them also to Unity, and Patience, and Meekness of Mind, (*Chap. 2.*) Then he admonishes them to beware of false Teachers, terming them Dogs, evil Workers, Belly-Gods, Enemies to the Cross of *Christ*, (*Chap. 3.*)

He setteth forth the true *Circumcision*, which is of the Heart, cutting off all wicked Affections by the Virtue of *Jesus Christ*; and advises us to have a Care, that we serve God in Purity of Life, and not in outward Things, which pertain nothing to the Soul. He would have us labour to be found in *Christ*, *i. e.* to be found not in human Righteousness, but to be clothed with the Righteousness of *Christ*, imputed to Man, that by virtue of his Resurrection, we may escape from Death; to follow the Steps of *Jesus Christ*, who is our proper Aim and Mark.

He painteth out the false Apostles, and that with the greatest Grief, because being Enemies of the Gospel, they regard chiefly the Commodities of this Life.

From particular Exhortations he cometh to general Ones, such as Patience, that they frame their Lives to the

Rule of Holiness and Righteousness, as they have been taught by Word and Example, (Chap. 4.)

The S U M M A R Y.

In this Epistle is a Narration of the Apostle's Love to the People, (Chap. 1.)

He exhorts them to Love, and Humility ; and to Watchfulness, and a constant Progress, (Chap. 2.) both in Assurance, and Sanctity, (Chap. 3.) and concludes with particular Exhortations, and general Commendations, (Chap. 4.)



COLOSSIANS.

THE *Colossians* were the Inhabitants of the City of *Phrygia*, which was called *Colosse* (a). The Apostle in the first Place giveth God Thanks because of their Faith in *Christ*; shewing, that all the Parts of our Salvation consist in *Christ Jesus*.

He laboureth in the Lord for them, both by Prayer and Exhortation; praying to the Lord to bestow sundry Blessings upon them; such as Wisdom, and spiritual Understanding: That they may walk worthy of the Lord, and be fruitful in good Works, and be thankful unto God.

He also exhorts them to have a Care, that they cleave to none but *Christ*, because in him only they shall be compleat and perfect. He then condemneth as Vain whatsoever is without *Christ*, (*Chap. 2. 6, 7, 8, 9.*) Afterwards he setteth down the Duties of a *Christian* Life, viz. to give our selves to those Things, which pertain to true Godliness, not to those outward and corporal Things, but to that, which will lead us to the Mark we shoot at. We are to strive for the new Birth in *Christ*, to put off the Old Man, i. e. the Wickedness that is in us by Nature, and to put on the New Man, which is Pureness given us by Grace: Exhorting us to the Bowels of Mercies, to Kindness, Humility of Mind, Meekness, Long-suffering,

Q 4

ing,

(a) This Epistle treats of Matters of Faith and Life.

ing, and Love, (*Chap. 3. 12, 13, 14.*) And then he layeth down several Precepts, which pertain to every Man's Family, as the Duties of Husbands to their Wives, of the Wives to the Husband; of the Children's Duties to their Parents, and of the Father's Care for them, (*Chap. 3. 18, 19, 20.*) so also the Servants Duties to their Masters; and how the Masters should shew themselves Just and Upright in Equity unto their Servants.

And in the last Chapter, when he had applied several general Exhortations, (*Chap. 4. 1, 2. 4, 5, 6.*) he concludeth with Greetings, and kind Recommendations to the Converts of that Place.



I. T. H. E. S.

(2) This Epistle treats of Manners of Faith and Life.



I. THESSALONIANS.

SAINTE Paul wrote two Epistles to the *Thessalonians*: In the first whereof he commendeth them for their willing Minds, and their readiness to hear; and for their profiting in hearing, insomuch, that they shewed themselves a good Example to their Neighbours. (*Chap. 1.*) He also setteth forth his Care and Pains for them, declaring his faithful preaching of the Gospel to them, even in the midst of Danger, without any Prospect of Gain, or Worldly Profit. (*Chap. 1.*) He also further exerts himself in the Commendation of the People of *Thessalonica*, because they approved of his Ministry by their apparent Chearfulness in embracing the Word of God, receiving it not as the Word of Man, but (as it really is) the Word of God, *which worketh in them Faith, Hope, and Patience*: (*Chap. 4.*) He exhorts and encourages them to a Growth in Holiness, and to Brotherly Love.

He also condemneth all Filthiness through Lust, in that it defileth the Body, and opposeth Honesty and Purity.

He reproveth them for two Things, *viz.* first for their excessive Mourning for the dead, as though they utterly perished; to remove which Mistake he admonishes them as good Christians, (*Chap. 4. 1. 14.*) to account of Death but as a Sleep, out of which the faithful shall
one

one Day awake to their eternal Life, Death being but a Sleep of the Body until the Lord's coming. Secondly, he also reproveth them for their over curious searching to know the Time of Christ's second coming, which is a thing hid even from the Angels in Heaven: Wherefore he warneth them to be ready daily to receive the Lord, and to walk like the Children of Light, in *Patience, in Love, in Watching, Praying, in Thanksgiving, and in bearing* of the Word preached. (Chap. 5.)

The SUMMARY.

First the Apostle treats of their Conversion, and the Means of it: Then of the Fruit of it: Of his great Love to them, and Care for them. And concludes with Directions for their Lives.





II. THESSALONIANS.



SAINTE Paul in the second Epistle manifesteth unto the *Thessalonians* the Tryal of Faith by Affliction, which worketh Patience; and tells them, that they should exercise themselves with Faith and Charity. (Chap. 1.)

He foretellethe the falling away from the Faith by the Means of *Antichrist*, that Man of Sin, that opposeth himself against all that is called God; and that he should reign within the Bosom of the Church. So as it is plainly pointed out who it is, and that it should be none else but the Pope of *Rome*, that Man of Sin, and so 'tis agreed on by all Divines. He gives us warning, that we must take heed of false Prophets, which go about to deceive. (Chap. 2. 3, 4.)

In the Third Chapter he layeth down divers Admonitions, as namely, that they make Prayers for the Increase of the Gospel, and for the Safety of the faithful Ministers thereof. And he directs them to withdraw themselves from those, who through Curiosity do pervert good Order: Admonishing the Elect at the same time to stand fast to the Doctrine, that they have received, and to pray, that the Word of God may have its free Passage, and that they may be delivered from the Company of the wicked; and that they follow the Doctrine of the Apostles, as a Rule of Life

Life for them to walk by: (*Chap. 3. 95, 96.*) Advising them also to keep a watchful mind to the coming of *Jesus Christ*.

He also sheweth that idle and lazy People ought not to be relieved by the Church, (*Verse 11, 12. 23.*) inveighing against Idleness, in that God created no Man in vain, or to no purpose. Then he reprehends a Vice that commonly accompanies Idleness, that there are none more busy in other Men's Matters than they, who neglect their own. These he accounted busy Bodies; advising none to be idle, but that all study quietly and carefully to do their Duty in that Office and Calling wherein the Lord hath placed them. And lastly he adviseth to have no Familiarity or Fellowship with the Excommunicated; (*Verses 14, 15.*) but that we seek by all means to bring them back again into the right way.

The S U M M A R Y.

The Apostle in this second Epistle to the *Thessalonians*, first comforts, then he prophesieth, (*Chap. 2.*) and then exhorts. (*Chap. 4.*)

T I M O.



I. TIMOTHY.



HIS whole Epistle of Saint Paul to Timothy consisteth in holy Admonitions, confuting erroneous Doctors, and plainly declaring all the Duties of a faithful Pastor in a most lively and moving Stile. This Timothy was a Disciple of Paul, and a Pro-

fessor of the Gospel in *Ephesus*; and tho' a Professor, yet he was admonished of his Duty: As first, that no Innovation be made, either in the Apostle's Doctrine, or in the manner of teaching it; secondly, that the right Use and Practice of the Doctrine must be joyned with the Doctrine, which consisteth in pure Charity, good Conscience, and a true Faith; for there is neither Love without a good Conscience, nor a good Conscience without Faith, nor Faith without the Word of God. (*Chap. 1.*)

In the second Chapter he treateth of the Ministry of the Word and of publick Prayers, and for whom we ought to pray; and concerning the Duty of Bishops and Deacons. He also directeth Women to learn in the publick Assemblies with Silence and Modesty, and that they be comely apparelled, without excess or riot. (*Chap. 2.*) Then the Apostle treateth of Pastors and Officers in the Church, and of their Qualifications; how they ought to be endowed and behave themselves. (*Chap. 3.*) Then he condemneth false Doctrine, and strange and erroneous Opinions, and the several kinds thereof. (*Chap. 4.*) Afterwards he sheweth how to keep a Measure in rebuking of all De-

grees,

grees, and layeth down Rules touching the care of Widows; and then he teaches our Duty to Elders, how we ought to behave ourselves towards them, who have the Government of the Church. (*Chap. 5.*) In the last Chapter (*Chap. 6. 1, 2.*) he taxeth several Abuses, and setteth forth the Duty of Servants towards their Masters, also the Duty of Rich Men, *viz.* that they ought not to be high-minded, not to put Confidence in their Riches, being uncertain Things; but that they be ready to distribute to the Needy; and then he concludeth his first Epistle with an Exhortation to all Ministers, that they despise all vain Babbings and Sophistry, and that they continue in sincere Doctrine with simplicity, not in Words, but also in sincere Conscience and Gesture, (*v. 20, 21.*)



in the second Chapter he treateth of the Ministry of the Word and of publick Prayers, and for whom we ought to pray; and concerning the Duty of Bishops and Deacons. He also directeth Women to learn in the publick Assembly with Silence and Modesty, and that they be comely apparelled, without excess or riot (*Chap. 2.*) Then he Appointeth of Pastors and Officers in the Church, and of their Qualifications; how they ought to be endow'd and behave themselves. (*Chap. 3.*) Then he commandeth to tell Doctrine and strange and errorous Opinions, and the several kinds thereof. (*Chap. 4.*) Afterwards he sheweth how to keep a Minister in keeping of all these

without the Word of God. (*Chap. 1.*)

II. TIMOTHY.



IN this second to *Timothy*, the Apostle first takes occasion to commend *Timothy's* Faith, exhorting him to persevere in the Duties of his Calling, and in the Christian Warfare ; also to go forward faithfully therein to the end. (*Chap. 1.*) He sheweth, that the Ministry of the Word is a spiritual Warfare, laying down Examples from Soldiers and Husbandmen, none of whom expect a Profit without Labour. (*Chap. 2.*) Then he confirmeth two Principles of our Faith, one, that *Christ* is the true *Messias*, made Man of the seed of *David*, which is the Ground of our Salvation ; the other, that he is risen again from the Dead.

He sheweth also, that we ought not to contend about Words and Questions, which are unprofitable, and often prove hurtful ; but that we should frame ourselves to all manner of Patience. (Verse 11, 12.)

He sheweth, that the Minister of the Gospel should not be an idle Disputer, but as a faithful Steward, in dividing aright the Words of Truth, thereby to stop the Mouths of vain Bablers, and to excuse himself in weighty Matters, and such as appertain to Godliness.

Next he prophesieth of the perilous Times to come, by wicked dissembling Men, such as are Lovers of themselves, Covetous, Boasters, &c. (*Chap. 3.*) shewing, that the Lord will in the end pluck off their false Vizards. In all which Times of Trouble we must hold fast to the Doctrine of the Apostles

Apostles, the Sum whereof is to expect Salvation by Faith, in and through *Christ*.

In the 4th and last Chapter is laid down a principle Admonition that the Words of God be propounded with an holy Importunity, and that a good ground of Doctrine be laid; concluding with this as a Direction to all good Ministers, to *preach the Word in Season*, by *reproving, rebuking and exhorting*; which is the only Means to repress the furious raging of the Wicked.



S. U. T. I. T.



TITUS.



IN this Epistle we have an Account of the Duties of Ministers and their Hearers; the Occasion whereof was this: *St. Paul* following the Work of the Lord in the Propagation of the Gospel, wrote an Epistle to *Titus*, being in *Greek*, whither he was sent to finish the Doctrine which *St. Paul* had there begun; and that he might the better perform his Charge it was necessary to shew him what kind of Men ought to be chosen for the Ministers of the Gospel, and to admonish them what Faults they ought to avoid, and what Virtues they ought to have. (*Chap. 1.*) Here he took occasion to remind him of the publick Character of the People of that Island, that their Minds were given to Lying, Beastliness, and Sloth. Then he lets them know, that Purity consisteth not in external Worship, but in the Mind and Conscience.

Then he setteth forth the Duties of several Ranks of Persons and Estates, willing *Titus* to instruct the Church, and to labour with Courage and Boldness, as a true Ambassador of the Lord, shewing himself an Example of good Work, by his Integrity of Life. (*Chap. 2.*) He orders him to apply his Doctrine to all Ages and Orders of Men, laying down Instructions both for old and young, to be sober, honest, discreet, sound in Faith, with Love and Pa-

tience. The Women he advises to be holy, and not to be guilty of immodest Behaviour, not given to Wine, but that they should be Instructors of the younger Women, teaching them to be chaste and obedient, and not given to gadding up and down. Then he layeth down the Duty of Servants towards their Masters, with several Admonitions to all the Godly. And in his third Chapter he directeth *Titus*, that all be put in mind to reverence such as be put in Authority, setting forth the Duties which Men owe to one another, shewing how we ought to give ourselves to Godliness, and to eschew all vain Questions, which tend to nothing but Strife and Debate.



PHILE-



PHILEMON.



SAINT *Paul* being a Prisoner in *Rome*, *Onesimus* a Servant of *Philemon*, (who fled from his Master for having committed some thievish Offence) came unto him: There he makes a Christian Convert of him, and sends this Letter to intreat a Pardon for him, urging it as an Example of Christian Charity. And by personally sending back *Onesimus* himself to his Master upon this important Message, he shewed the good Assurance he had of *Philemon's* Compliance, and that he would readily embrace him in regard of his Conversion to the Lord. He insisted upon it withal, that he was not only his Servant now, but his Brother in the Lord; so he pacifieth *Philemon* for the Abuse which his Servant had committed, shewing that now he is not only his Servant, but the Lord's Servant, and so he ought to receive him again for the Lord's sake.

Of *St. Paul's* Life and Death.

ST. *Paul* was born at *Tarsus* in *Cilicia*, about Ten Years after *Christ's* Nativity, and was of the Tribe of *Benjamin*.

At his Circumcision he was called *Saul*, that is, a mortal Man, desirable, or asked; but when he was the Apostle of the *Gentiles* he was called *Paul*, i. e. little, because he was short of Stature. He was at first a cruel Persecu-

ter of the Gospel, but going from *Jerusalem* into *Syria*, he received Conversion, and was baptised by *Ananias*. After which he taught the Gospel of *Christ* with great Diligence, Travelling into many Countries for the Propagation of the same; and spreading abroad the Word of God. But at last he came to be beheaded at *Rome* for the Faith of *Christ*.



HE-

St. Paul was born at Tarsus in Cilicia, about Ten Years after Christ's Nativity, and was of the Tribe of Benjamin.

At his Circumcision he was called Saul, that is a Man, despisable, or naked; but when he was the Apostle of the Gentiles he was called Paul, i. e. little, because he was short of stature. He was at first a cruel Persecutor.



HEBREWS.



HO was the Penman of this Epistle to the *Hebrews*, is not unanimously agreed upon by the Holy Fathers, but the generality fix it upon St. *Paul*, and no other. In it is set forth unto us the Difference between the Priesthood of *Christ*, and the *Levitical* Priesthood; more particularly that *Jesus Christ* the Son of God, both God and Man, is that true eternal and only Prophet, King, and High-Priest, that was shadowed by the Figures of the old Law, and is now indeed exhibited, of whom the whole Church ought to be taught, governed, and sanctify'd. (*Chap. 1.*) The Author proves that *Christ's* Doctrine, Majesty and Priesthood are most perfect; and that therefore good heed ought to be given thereunto. (*Chap. 2.*) And he setteth forth how much inferior *Moses* is to *Christ*, even as the Servant is to the Master. (*Chap. 3.*)

He sheweth, that the Gospel ought to be tempered with Faith, letting us know, that the Word of God is lively, by reason of the Effects which it worketh in them, to whom it is preached. (*Chap. 4.*)

Then he repeateth the Duty of the High Priest, and argues that *Christ* is appointed of God to be our High Priest, preferring our Lord's High Priesthood above *Aaron's* (*Chap. 5.*)

Then he cometh to Reprehensions, speaking of a general backsliding of such as fall away from the Faith in a wilful manner, (not of Frailty) Such as these that fell away had but a Taste (as it is said) of the heavenly Gift.

But he directs them to what Virtues they have chiefly need of, to go forward constantly, and to profit, because the hope of the Inheritance is certain, if we do continue unto the end, comparing Hope to an Anchor, which stayeth the whole Ship.

He shews us also, how the Priesthood of *Christ*, and the *Levitical* Law do differ in divers Points, as namely, that the Priesthood of the *Levites* was external, the Priesthood of *Christ* is spiritual, after the Order of *Melchizedeck*; for he is to be a Priest, a Prophet, and a King for ever, a Priest sanctifying us from Sin, a Prophet teaching us by his Wisdom, and a King to govern us by his Power. They differ also as touching their Sacrifices; the *Levites* offering the Blood of Goats, Bulls, and the like; but *Christ* offered his own precious Blood, and so his must be much better than the Priesthood of *Levi*. (Chap. 7.)

They differ as touching the Temple; the one being built with Hands, but the Temple of *Christ* is built by the *Holy Ghost*. The Order of *Levi* executed their Priesthood in a frail Tabernacle; but *Christ* beareth about him a far greater Tabernacle, to wit, his Body, which God himself made to be everlasting, who is in the heavenly Sanctuary. (Chap. 8.)

The Sacrifice of the *Levites*, tho' many times offered, did but sanctify the Body; but the Sacrifice of *Christ* once offered sanctifieth both Body and Soul in all that have Faith in him. (Chap. 9.)

Under the Law those Figures were earthly, although they were the Figures of heavenly Things; but under *Christ* all things are heavenly, and Heaven itself is set open before us for an everlasting Habitation. (Chap. 9.)

Wherefore

Wherefore it is said, let us draw near with a true Heart, in assurance of Faith, having our Hearts pure from an evil Conscience, and let us keep the Profession of our Hope ; for God is a Revenger of all such as despise him. (*Chap. 10.*)

Then it is shewed, that *Faith* is the ground of Things which are hoped for, and the Evidence of Things which are not seen ; and that none can attain Salvation any other way than by Faith in and through *Jesus Christ*. (*Chap. 11.*)

In the Twelfth Chapter of this Epistle the *Jews* are exhorted to Patience and Constancy, and that they should strive to run in the Race which is set before them, laying aside all Hopes and Impediments, setting before them *Jesus Christ* as the Mark which we all ought to aim at ; and that we should hold fast *the Profession of our Faith without wavering*, in all Conditions, and shew a good Example of Life for others to follow, and study to live in Peace and Holiness towards all.

Then he concludeth the Epistle in the Thirteenth Chapter by laying down divers good Lessons, not only for Manners, but also for Doctrine, as Charity to Strangers, and to those in Affliction. The Apostle commends chaste Matrimony in all sorts, and threatneth Destruction against *Whoremongers* and *Adulterers*. He utterly condemns Covetousness, and extols a contented Mind in that which the Lord hath bestowed on us.

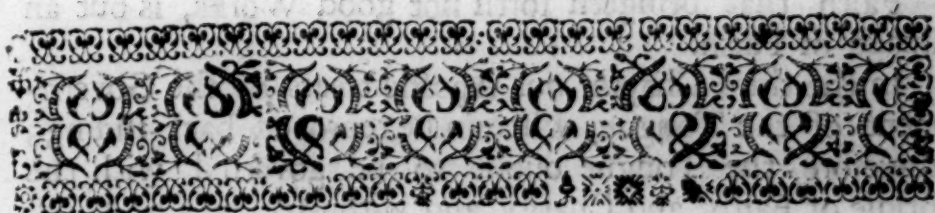
He tells us, that we ought to be quiet, and to rest ourselves easy and resigned in *Christ*, in that there was never any Man saved without the Knowledge of him ; and he advises us to have a care that we be not carried away with strange Doctrines, and that we must by no Means mix an external Worship with the Gospel. And forasmuch as corporal Sacrifices are taken away, he sheweth that the true Sacrifice of an humble Confession remains, consisting in giving of Thanks, and in Works of Charity and Liberality, in which Sacrifices the Lord is well delighted.

The SUMMARY.

This Epistle treats of *Christ*, his Person and Divine Nature, (*Chap. 1.*) and of his human Nature, (*Chap. 2.*) of his Office, (*Chap. 3, 4, and 5.*) of the Duties of Christians, and of Faith, (*Chap. 11.*) of a holy Life, (*Chap. 12 and 13.*)



The



The General Epistle of JAMES.

 HIS Epistle is so stiled, because it is written to no one particular Person, but to all the Jews in a general Manner, being disperied through many Countries. In which Epistle are contained the Effects of our Justification, the End of good Works, and the Cause thereof, Faith, the Duties of Patience, of hearing the Word, and what true Religion is. This Apostle teacheth us Comfort in Affliction; that we ought not to be cast down, but to comfort our selves under the Cross, in that God is the Author of all Good; and that our Faith is tried through Afflictions; and that we should rejoice in the Cross, because it doth not press us down, but exalteth us. By this way we come to the Crown of Life, and yet it is of Grace, according to the Promise. And further we learn here, that every Man is the Author of these Temptations to himself, and not God, who is the Author of all Goodness. Then the Apostle concludes his first Chapter, by shewing, that the true Service of God consisteth in Charity towards our Neighbour, and Purity of Life, (*Chap. 1.*)

In the second Chapter Faith is set forth in a twofold Manner, one as it is a lively Faith, the other as a dead Faith. A lively Faith is such a Faith as manifesteth itself by good Works; but a dead Faith is such as the Devils have, that believe, but bring forth no good Fruits but evil, (*Chap. 2.*)

58 *The General Epistle of JAMES.*

Faith that bringeth forth not good Works, is but an Image of Faith.

In the third Chapter our Apostle treats of the Government of the Tongue, wherein he reproveth back-sliding; therefore the Tongue ought to be govern'd with the Bridle of Faith, and Charity, and with Meekness of Mind, (*Chap. 3.*) Several other good Precepts, Exhortations, and Instructions in this Epistle are laid down for the well ordering of a Christian's Life; sharply reproveth Pride and Haughtiness of Mind. Also he commendeth Christian Patience, and sheweth what is the best Remedy against all Afflictions, and that is Prayer.



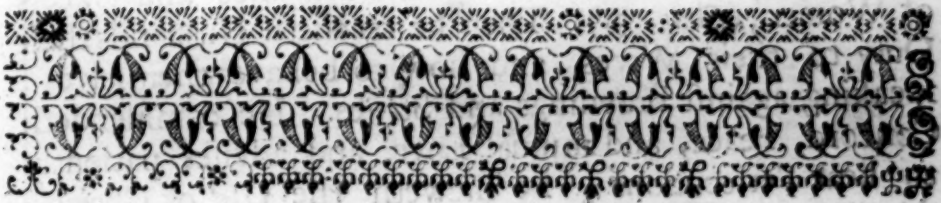


JOHN PETER



45.

SAINT PETER.



The First Epistle General of P E T E R.



IN this Epistle is set forth to us *Christ's* calling of his Elect through Obedience, and the sprinkling of his Blood, *to an Inheritance immortal and undefiled, and that fadeth not, reserved in Heaven.* Here also *St. Peter* sheweth the Fruits of Faith and Hope, which consist in renouncing our Lusts, and in living godly ; manifesting to us, that Sanctification doth follow Adoption, (*Chap. 1.*)

Next he proceedeth to exhort those that are new born in Faith, to lead their Lives answerable to the same, that they bring forth Fruit, *to shew Virtue* of him, that called them ; being holy, as he is holy ; and dying to Sin, and living unto Righteousness. He tells us, that we ought to live holily, in that we are Citizens of Heaven, and that we must not live according to the Flesh, *i. e.* according to our corrupt Nature, but according to the Spirit ; that so fleshly Motions may not bear Rule in us, (*Chap. 2.*)

Here he treats also of particular Duties, which we owe unto Magistrates, both of higher and lower Rank ; and of the Duties we owe to one another ; and of the Duties of Servants to their Masters. Here is likewise set forth the Wives Duty to their Husbands, *viz.* to be obedient, and not contemn their Husbands ; and to confirm the

Rea-

60 *The First Epistle of PETER.*

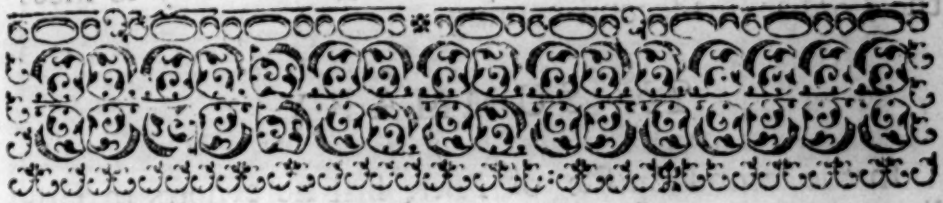
Reasonableness of this, he bringeth in Examples of godly Women, and condemneth the Extravagance and Excess of Women, (*Chap. 3.*) Then he teacheth Husbands their Duty to their Wives, and how to behave themselves; speaking against Brawlings and Strifes. He commendeth Concord, Peace, and mutual Love, and advises patiently to bear Persecutions; he sheweth the Use of Charity, that it may be to the Profit of the Neighbourhood, (*Chap. 4.*)

Lastly, (*Chap. 5.*) here is set forth the Office of the Elders, and such as have the Care of the Church, that they feed the Flock, and that it is not theirs but God's. He commends also many peculiar Christian Virtues, and especially Modesty, and Lowliness of Mind; in that *God resisteth the Proud, but giveth Grace to the Humble.*

In this Epistle is Matter of Consolation, of Exhortation, and of Dehortation.



The



The Second Epistle General of P E T E R.



IN the Second Epistle of *St. Peter* we are stirred up, and exhorted, that having once received the Knowledge of the Gospel, we should labour to confirm and establish it in our selves by good Works, and Holiness of Life ; and that we have Faith rooted in us, without which nothing can please God. And there are reckoned up certain principal Virtues, whereof some appertain to the first Table of the Law, others to the last, in that our Calling and Election is approved by those Fruits, and confirmed in us, (*Chap. 1.*)

Then he foretelleth of false Teachers, who will prove oppugners of the Truth, declaring their crafty Villanies and Sketches, comparing them to brute Beasts, and Wells without Water ; and withal adding some particular Notes to know them by ; manifesting them to be Hypocrites and Atheists, and declaring the Judgment of the Lord upon them, (*Chap. 2.*)

He voucheth the second coming of *Christ*, against the *Epicures* by Name. And proves, that the Lord will surely come, because he hath promised it ; and giving a solid Reason, why the latter Day cometh not so suddenly, *viz.* because God doth patiently wait until the Elect be brought Home to Repentance, that none of them may perish, (*Chap. 3.*)

Then

62 *The Second Epistle of PETER.*

Then he setteth down an Exhortation to Purity of Life, advising that we be found watching, and ready to meet the Lord at his second coming.

The SUMMARY:

In the second Epistle of *Peter*, first he exhorts to Holiness, (*Chap. 1.*)

He threatens wicked Teachers and Apostates, (*Chap. 2.*)

And lastly, prophesieth of the Day of Judgment, (*Chap. 3.*)





The First Epistle General of J O H N.

 HE first Epistle General of *St. John* be-
ginneth with a Description of the Per-
son of *Jesus Christ*, and shews that we
shall be joyned with *Christ*, if we be go-
verned by his Light. And that the be-
ginning of Salvation is to acknowledge our
Sins and Wickedness, and to require Pardon of him, who
freely forgiveth all Sins, and that our Salvation depend-
eth entirely upon the free Promise of God, (*Chap. I.*)

In the second Chapter is set forth, and proved that
Christ is our Mediator and Advocate; that the Knowledge
of the Lord doth consist in Holiness of Life; and that
our Lives should be ordered according to the Prescript of
God's Commandments. Then he treateth of Charity to-
wards one another, and foretells that there should a time
come, that there should be a dishonourable falling back
of some Professors.

In the third Chapter is set forth the free Love of God,
manifested to us, that he adopteth us to be his Children,
and describeth this Adoption by Purity of Life, testified
by good Works.

The

64 *The First Epistle of JOHN.*

The Contents of the fourth Chapter teach us, that Love and Charity ought not to be separated from the true Worship of God, and that we ought to take heed of false Prophets, and not too lightly to give Credit to every Man. And in the first Chapter it sheweth, that Faith and brotherly Love are inseparable. Here is also declared, what true Faith is, even that which resteth upon *Jesus Christ* alone.

The SUMMARY.

In this Epistle he treats of the Benefits of *Christ*,
(*Chap. 1.*)

Of the Office of Christians in Love, (*Chap. 2, 3, 4.*)

(In Faith, *Chap. 5.*)





The Second Epistle of JOHN.

THIS Second Epistle of St. John is written to a Lady, *i. e.* to some Woman of great Renown, who instructed her Children in the Fear of the Lord, and therefore is highly commended by the Apostle, and exhorted to continue in the same Profession, which consisteth in Love towards one another, and in wholesome and sound Doctrine.

We learn from hence also this general good Lesson, that we ought not to have any Thing to do with them that defend perverse Doctrine.



The Third Epistle of JOHN.

THIS third Epistle was written to *Gaius*, an eminent Protector of the Gospel, who is much commended for his singular Hospitality, and the Testimony of Faith.

Diotrephes is reprehended for vain Glory. Ambition, and Covetousness, two pernicious Plagues, (especially in them, who have any Ecclesiastical Function) are condemned in the Person of *Diotrephes*.





The General Epistle of J U D E.

J U D E wrote his Epistle to all Christian Churches, advising them to contend for the maintenance of their Faith against all Sects and Schisms, warning the Godly to beware of such as make the Grace of God a Cloak for their Wantonness; reproving them by the Example of *Michael the Archangel*, who when he strove with the Devil about the Body of *Moses*, did not rail at him with scurrilous Language, but only said, *The Lord rebuke thee.*

This shews, that we must not rail upon Magistrates, be they never so wicked. And setteth forth to the Godly a Method how to overthrow all the Snares of wicked Deceivers.



The Revelation of St. JOHN the Divine.

THE inspired Penman who wrote this Book of the *Revelation*, was *John* the Apostle (a), or Evangelist, the same whom *Jesus* loved. He received Command from *Jesus Christ* that he should write the Things which he had seen and heard, and to set them all down in a Book.

This *John* being banished by the Tyrant *Domitian* about the Year of our Saviour *Christ* Ninety six, into an Ile called *Patmos*; which is a small Desert, or Island, lying in the *Aegean* Sea, as Geographers write, was there received, and there he wrote this Book, being called and authorized thereunto by *Jesus Christ* himself, (*Chap. 1.*)

He is commanded by the Lord to set down all the Visions, which the Angel shewed him, and to send them to the seven Churches of *Asia Minor*; that is, to People of all sorts and Conditions of Life.

It is called a *Revelation*, as much as to say an uncovering of Things which lay hidden. If so, then no doubt, it may be known, and seen into. He was to publish this

(a) In his Epistle he is an *Evangelist*, in his Revelation he is a *Prophet*.
in his Gospel he is an *Evangelist*.

REVELATIONS CHAP. VIII.
The fourth Angel sounded.



REVELATION ^s8. Verse 12.

*And the third part of the Sun was
smitten, & the third part of the moon.*



this *Revelation* in such Manner and Form, as he had received it from *Jesus Christ*, which is Figurative, and Allegorical.

He was required to send it to the seven Churches of *Asia*, viz. unto *Ephesus*, unto *Smyrna*, unto *Pergamus*, unto *Thyatira*, unto *Sardis*, unto *Philadelphia* and unto *Laodicea*.

There are but seven Churches named, but under these seven all others are comprehended. Under these seven Churches of *Asia*, and their several Estates, the State of the Universal Church Militant is laid open, so as it appertaineth to the Universal Church of *Christ* throughout all the World.

As concerning the general Matter of this Book, there are to be found large and lively Descriptions of the most glorious Person of *Christ*, and of all his sublime and excellent Offices, both of *Prophet*, *Priest*, and *King* (*Chap. 1. & 2.*) And we shall find notable Descriptions of the Church, and of the Ministers thereof, (*Chap 3.*), and an Account of the Persecutions and Afflictions, which it must pass thro' in this World; and of the Lord's providential Care for the Preservation of his Church. Here are set out to us also Descriptions of the Church's Enemies, of *Satan*, and his three great Instruments, the *Roman Emperor*, the *Pope*, and the *Turk*, and the grand *Apostate*. Or in this Book we may take Notice of Precepts, Prophecies, Promises and Threatnings; as also Commendations, Exhortations, and Reprehensions to the Churches; their sufferings under their grand Enemies, the miserable Persecutions under them; the Subversion of *Antichrist*, and the calling of the *Jews*.

The seven golden Candlesticks are interpreted by *Christ* himself (in the end of the first Chapter) to be seven Churches, which *Christ* delighteth in, being of Gold, who valueth every true Member thereof, as we do Gold, for every Believer is all Glorious.

The seven Stars in *Christ's* Right Hand are the Angels of the seven Churches, who are the Ministers of the Gospel.

These two Chapters, viz. the second and third, do contain *seven Epistles*, written to the *seven Churches* of *Asia*. The Person, from whom these Epistles were sent, is *Jesus Christ*, who is very gloriously described in the Entrance of every one of the Epistles.

In these seven Epistles the Lord doth praise some of the Churches, and dispraise others. For the Lord *Jesus Christ*, whose Eyes are all piercing, cannot fail of saying, *I know thy Works*.

As to the Pastors and People of *Ephesus*, *Pergamus*, and *Thyatira*, they are partly commended and partly discommended. These three were reasonably good Ministers. The Angel of *Ephesus* is commended for his Labour, Patience, and Zeal in the Church, and for Wisdom and Sincerity; yet he was reprehended for leaving his first Love; for his somewhat going back, and for cooling in the Zeal and Love of God; and withal he was threaten'd, that the Church should be translated to another Place, except it amend, (*Chap. 2. 5.*)

The Minister of *Pergamus*, and the People also, are much commended for their Perseverance, and constant Profession of the Truth, in the midst of Troubles, and Persecutions, notwithstanding the Martyrdom of (a) *Antipas*

(a) These Words are rather to be interpreted Prophetically of *Antipas*, who was Bishop of the *Asiatick Church* about *Pergamus*, in the Reign of *Domitian* the Emperor. The Heathen Idolaters pretended to receive Visions from the Spirits by them worshipped, who complain'd, that they could not receive the Sacrifices offered to their Honour, because *Antipas* drove 'em away. The Roman Prefect, having summon'd him to answer for this high Crime, endeavour'd to convince him, that the old Religion of the *Gentiles* was the best and most

venerable for its very Antiquity; and that *Christianity* was a dispicable, new, upstart Notion of Things. *Antipas* pleaded, that upon this Foundation Murder it self might come into Vogue, since it was as old as even *Cain* himself, in the Infancy of the World. This sharp and unanswerable Repartee so enraged that arbitrary Tyrant, that he sentenc'd him to be suffocated to Death with the Flames of Fire in a brazen Bull; which horrid Sentence was executed upon him accordingly. (*Menology of the Martyrs.*)

tipas, who is recorded to be the Pastor thereof, and was put to Death, (*Chap. 2. 13.*)

Yet this Church is found fault with, in that they had amongst them such as maintained the Doctrine of *Balaam*; who upheld the lawfulness of eating things sacrificed to Idols, and of committing Fornication.

They were reprov'd also for maintaining the Doctrine of the *Nicolaitans*, who upheld the common Use of Women. These two gross Doctrines were at that time suffer'd to be amongst them in the Church of *Pergamus*.

This *Pergamus* was the Name of a famous City in *Asia*, where the Kings of the *Attalians* used to be Resident.

The Church of *Ephesus* is admonish'd to repent, and to do their first Works.

The Church of *Smirna* is commended for her Faith, and Constancy in Affection. The Minister hereof was a rare Christian, yet a poor Man to the World. For *Christ* says, (*Chap. 2. 1.*) *I know thy Poverty, but thou art rich*, i. e. rich in Grace; yet some in that Church were reprov'd, as Hypocrites, professing themselves Christians in Word, when they were not so in Deed.

This *Smirna* was one of the Cities of *Ionia* in *Asia*.

Thyatira is commended for Love towards their Brethren, and for their Increase in Piety; so that their End is better than their Beginning. They are greatly commended also for their Love and Service to the Church, and, for their Faith and Patience.

But this Church is discommended for suffering that wicked Woman *Jezebel*, a false Prophetess, to seduce the People, teaching the same false Doctrine that *Balaam* did at *Pergamus*. This Church is threatn'd, that except they repent them of their impious Works, they shall be cast into a Bed of Affliction.

The Church of *Sardis* is next, the Minister whereof had a great Name for Learning, and other good Gifts; but he was grown very Idle, and Negligent, and did little Good with his great Gifts. It was said of him, *Thou hast*

a Name, that thou liveth, but thou art dead. He had in Spirit in him no Life of Grace, and therefore he is counselled to awake, and strengthen the Things which do remain in him, which were ready to dye.

Sardis was a most famous City, where the Kings of *Lydia* kept their Court; their Works were fair in outward Shew, but inwardly corrupted with Rottennels.

Philadelphia is praised for her Patience, and Constancy; and for her free Confession of the Name of the Lord. There was no gross Fault found in them; the Minister hereof was esteemed a worthy and godly Man: His Gifts were not so great as those of some others, yet was he very painful, and faithful, and very constant in the Christian Religion. So that his Ministry was promised to be blessed; for Men of the greatest Gifts are not always most blessed in their Labours, the Lord working great Things by very common Means.

This Church is admonished to hold fast that which they had, that no Man take their Crown; and by Promise they are to have a Pillar made in the Temple; that is, a firm Place of Glory.

The Pastor of *Laodicia*, and the People also, were grown Luke-warm, Time-servers, neither hot nor cold, halting between two Opinions, Careless and Secure; wherefore they are reprov'd, and threaten'd, if they repent not. They thought their Estate good enough, through a Self-conceitedness; but they are charged to be poor, and naked and blind. Therefore they are exhorted to repent, and amend; upon Repentance is annexed a gracious Promise, but upon their wilful Perseverance an heavy Threatning.

Thus are laid down in these three Chapters *John's* Calling, the Excellency of *Jesus Christ*, and the present State of the Church.

The next Vision is contained in the Eight Chapters next following, wherein is set forth what shall be the future State of the Church in all Ages, to the end of the World.

In the 4th Chapter is a Vision shewn unto St. *John*, wherein was revealed the Glory of God's Majesty, whereby is seen his Office, sitting upon his Throne to judge the Earth. Then is shewed his Nature, compared to a *Jasper-stone* and a *Sardine*, in that he is the Father, most glorious in his own Person, and in his Glory overshadowing all other Things. His Company is described to be the most honourable of Prophets and Apostles, all cloathed in *White Raiment*, having on their Heads Crowns of Gold. Then we have set forth the Effects of his Magnificence, Lightning, Thunder and Voices. And his Instruments the Company of the Ecclesiastical Creatures, and their Number, Couragious as Lions, mighty as Bulls, wise, swift, apt for all Purposes. These give Praise, Glory and Thanks to him that sitteth upon the Throne.

In the 5th Chapter is contained, first a Description of the Book in the right hand of God; then a Description of *Jesus Christ*, who openeth it; and lastly, a Description of the glorious Praises given to *Jesus Christ* by the Saints and Angels. There was a large Book written within and without, for the Variety of Matters therein contained, as the History of the World: The other Book was but little, containing the History of the Church; the first of these none were able to open, or worthy to do it, saving the *Lamb of the Tribe of Judah*, that stood in the midst of the Throne, *Christ Jesus*, God and Man, the Mediator of all, who opened the Books: And not only the Angels do subscribe and consent hereunto, but the Twenty Four Elders, so that this Lamb is praised and worshipped in all Hands, both of Men and Angels.

In the 6th Chapter is set forth the Matter and Contents of the Book, and an account of the Events that follow. Herein are seen the Works of God in the Government of all Things, as the spreading of the Gospel, and great Persecution that do follow thereupon, and a fearful Vengeance that falls upon the World, for shedding the Blood of the Saints of God.

The *Red Horse* denotes Blood, the *Black Horse* Famine, the *Pale Horse* Pestilence; and the Judgments that are denounced.

nounced will prove very horrible, to the great Terror and Amazement of all the World.

The seventh Chapter doth appertain to the opening of the sixth Seal, in all which Troubles the Lord hath a care in preserving his Church, manifesting that the Lord in all Dangers hath still a tender care of his Church.

In the Eighth Chapter are set down the woeful Effects of the stopping of the Gospel, which happened by the prevailing of Errors and Heresies. Hereby we may learn to take heed of God's Threatnings, and to repent and amend our sinful Courses of Life, that so we may prevent the Rigour of his Justice.

In this Chapter is a gradation of the Apostacy in corrupting the Doctrine of Religion, and falling away of all Sorts of Professors, all which is effected by the four Angels, (*Rev. 7. i.*)

The Bent of the Ninth Chapter is to point out the Pope and his Clergy, together with the Turkish Power, by their prevailing with Heresies; and the falling away of several Pastors of the Church. (a)

The Pope being set forth in his greatest Exaltation, that he is a *Star fallen from Heaven unto the Earth*, as degenerating and falling away from Heavenly Things to Earthly.

He is said to have the *Key of the bottomless Pit*; and by the *Locusts* are meant the Popish Clergy of all Sorts; compared to *Locusts*, because they waste and destroy the Fruits of the Earth, yet it's said, (*Verse 4.*) that *these Locusts should not destroy any of the Elect*, so that their Power is limited, tho' they be here described with their poisonous Stings.

In the Tenth Chapter is seen the Vision of the second Book which was held by the hand of a mighty Angel. Here is the Prophetical History of the Church of God, which Story reacheth unto the Twenty-second Chapter. The Book is said to be small; the Angel that held it was our

(a) The Grand Apostacy now tious and idle, and the Tares of began; they grew proud, cove- Hereby are sown amongst them.

our Saviour Christ, and he gave it to St. John requiring him to eat it up, and it should make his Belly bitter, but in his Mouth it should be sweet. That is, as proceeding from Christ it is most sweet, but in that it foretelleth the Afflictions of the Church, it was most bitter to his Spirit. By eating it is meant comprehending, and thoroughly understanding it.

The chief Scope of the Chapter is to shew how the Gospel shall be preached in many Kingdoms, after the general Darknes for the discovering and Overthrow of Popery and Turkism, before the seventh and last Trumpet do blow; for then will come the last Judgment.

In the Eleventh Chapter is set out the Effects and good Success of the preaching of the Gospel, that the Church should be reformed, and built up thereby, which had for a long time been wasted by Antichrist. (b)

In the Vision Notice may be taken of the Deeds and Ministry of the faithful Preachers, and the whole Body of the Church, their Persecution, and their rising up again, which Affliction lasted One Thousand Two Hundred and Sixty Days: Note, Days are here put for Years; and at the end of this time it is noted, that Pope Boniface the 9th did enter into the Papacy by Subtilty, upon whose Death the Spirit of God raised the Church again, who were withdrawn from the Tyranny of this wicked World, and gathered into the Celestial Church; that is, seeing the Temple and publick Places were not open unto them, secret Places were sanctified to them; (as if they were Heaven) then followed Joy and Thanksgiving among the Saints, and Fear and Terror among their Enemies.

In the Vision set down in the Twelfth is contained the State both of the Jewish and Christian Catholick Church waring: The Jewish Church is compared to a Woman with Child

(b) In this Chapter is spiritually signify'd Rome: And by the Vine of Sodom, is meant the Head of the Church of Rome; and Antichrist and his Followers do make it a Sodom. Antichrist is

judg'd by some to be the Beast of the bottomless Pit, and the Pope to be the Star of the Roman Church fallen, and Antichrist is the Son, being the last Viper of the Pope's hatching.

Child, being pained ready to be deliver'd, her Body was *Clothed with the Sun*, signifying the inestimable Glory given to the Church of God. Her Head was adorned with a Crown, and twelve Stars on it, signifying the Kingdom of Heaven belonging unto the Church. He appears standing upon the Moon to denote that the true Church trampleth under Feet all Variablenes: Her Conflict in her Travail is set forth, attended with the Danger of having her Child devoured by a *Red Dragon*, having seven Heads and Ten Horns.

By the Child whom he would devour, is understood *Christ* mystically, as the Head and Body of the Church, *i. e.* of all the Members thereof united to the Head by his Spirit.

In this Chapter further is to be seen the Church's Battle with the Devil and his Instruments, and the Church's Victory, and the Joy and Triumph of the Godly. It is said that *Satan* was thrown down from Heaven by the Power of *Michael*, that is, *Christ Jesus*.

The Devil assaulted also the Mother of the Child on Earth, the Church of the *Jews* and the Church of the *Gentiles* afterwards gathered together in *Christ*; but the Church was protected by God's Power.

Eusebius noteth, that she fled from the Assaults of the Devil, and from the common Destruction of *Jerusalem* into a City called *Pella*, beyond *Jordan*, which Place God had appointed for her by Revelation, where she is nourished (saith the Text) for a Time and Times, and half a Time, from the Presence of the Serpent. Yet *Satan* pursued the Church by a Flood of Water, by which is understood the Power of the *Romans* which destroy'd *Jerusalem*.

It is common in Scripture to compare the raging Tumults of the wicked to Water; but the Earth helped the Woman, and swallowed up the Flood, (Verse 16) meaning the wicked sort of the *Jews*; so that the Elect had Liberty to escape. Then it is said, (Verse 67) that the Devil resolved to fall upon her Seed, that is, the Church of the *Gentiles*, so that there is no end of the Devil's Malice.

In the Thirteenth Chapter we may take Notice of the Dragon's two great Instruments, whereby he fighteth against the Woman, being the *Roman Empire* and the *Papacy*. These have cruelly assaulted, and afflicted the Church.

First here is a Description of the *Romish Monarchy* in its highest Pitch, to the 11th Verse; and then of the *Papacy* in its Pride.

In the 17th Verse is noted the Usurpation of the *Pope's* Tyranny over the People and over their Goods, bringing upon them a slavish Servitude, exercising over them a Pedlar-like Abuse in *Indulgences* and *Dispensations*, and in boking out Cursings in natural and civil Matters.

The Fourteenth and the following Chapters to the 20th do set forth unto us, that the *Roman Empire* and the *Papacy* shall ebb as fast as ever they did flow; that they shall decrease as fast as ever they did increase, and fall down even until they come to utter Ruin and Destruction; that *Babylon* shall fall, and the *Pope* and his Religion come to nought as is prefigured. We may read here of the Lamb standing upon Mount *Sion*, and his Army, where we may note their Arts, (Verses the 4th and 5th) and the Voice of the Angel, saying, (Verse the 8th) *Babylon that great City is fallen, it is fallen*; for she made all Nations to drink of the *Wine of the Wrath of her Fornication*; and that it is meant of *Rome* is manifest by all Writers, the very Word of God pointing it out so plainly. *Rome* is called *Babylon* mystically and figuratively; as the old *Eastern Babylon* did for a long time oppress the Church of the *Jews*; so *Rome*, this *Western Babylon*, hath long oppressed the Church of the *Christians*.

Babylon is that great City which reigneth over the Kings of the Earth; but there is no other City which did reign over them but *Rome*; therefore *Rome* is *Babylon*. *Babylon* is that City which hath had seven several Governments, (Chap. 19.) and only *Rome* hath had seven; therefore *Rome* is *Babylon*, having had 1 King, 2 Consuls, 3 Decemvirs, 4 Dictators, 5 Triumvirs, 6 Emperors, and 7 Popes.

Babylon

78 REVELATIONS.

Babylon is observed to be that City which is situate upon seven Hills ; but *Rome* only of all Cities is so situate, therefore *Rome* is *Babylon* : The Names of the Hills are these, 1 *Capitolinus*, 2 *Palatinus*, 3 *Aventinus*, 4 *Esquilinus*, 5 *Selius*, 6 *Viminalis*, 7 *Quirinalis* ; as an Author saith,

Septem Urbs alta jugis, toto quæ præsidit orbi.

The Angel saith, *The Woman, which is the Whore of Babylon, or Antichrist, sitteth upon seven Hills or Mountains.* *Rome* being *Babylon*, it followeth that *Rome* shall fall : The Holy Ghost in the Prophecy saith, *it is fallen*, speaking in the present Tense, as the manner of the Scripture is in prophesying of Things to come.

The Destruction of *Rome* is further set down in the Eighteenth Chapter : She is described first, as being in the Height of her Pride, carrying herself insolently above Kings and Emperors, yea, she was such a one as was no Widow, *i. e.* not solitary or desolate, but one that had many Lovers : But she shall be punished for her Haughtiness and Pride ; for the Holy Ghost saith, (Verse 8.) *her Plagues shall come one Day.* Tho' *Rome* standeth yet and *Popery* is spread wide, yet their Wickedness is disclosed, and their Credit is abated, and the time is drawing on apace when it shall utterly fall. There's a great Alteration in this last Hundred of Years. It is said the Kings of the Earth do weep and wail for her ; these are *Popish* Merchants, who mourn for the Loss of their Gain, such as *Monks*, *Fryars*, and the like, who cannot have such Utterance for their Wares as formerly they had.

In the Nineteenth Chapter we find, that the Lord *Jesus* is described sitting upon his *White Horse*, which is the Ministry of the Gospel. *Christ* is stiled the *King of Kings* and *Lord of Lords* ; he is described as a great General with his Warlike Garments on

He will muster up his Forces, and come against this Beast, (Verse 19, 20, and 21.) and he, with the false Prophets, shall be foiled, taken and overcome ; yea it is said, they shall go down by Heaps ; they shall come to *Armageddon*, the Place where their Power shall be destroyed

troy'd, and this doubtless will come to pass in this Life, before the Day of Judgment.

The Holy Ghost hath so often and plainly affirmed this of *Rome's* Downfall, that there can be no doubt made of it ; for what is more plain than to say, *Rome is fallen*, (*Chap. 14. 8.*) i. e. *Rome* shall fall, it shall go into Perdition, (*Chap. 17. 8.*) it shall fall to Destruction, it shall be cast down like a great Milstone into the bottom of the Sea, (*Chap. 18. 21. 8.*) it shall be burnt with Fire, (*Chap. 17. 16.*) it shall be made desolate, (*Chap. 18. 22.*) and naked, and without Inhabitants.

These Places must needs be understood of *Rome*, and of the *Romish* Power : It is stiled the great City which reigned over the Kings of the Earth, situate upon seven Hills, which had seven several Garments ; so that this must of Necessity be *Rome*, and no Place else.

After St. *John* had set forth in the former Chapters the Downfall of the *Roman Empire*, and of the Papacy. In the Twentieth Chapter he comes to set down the Condemnation of the Dragon, who was their grand Captain, shewing first, how he seduced the Nations before the coming of *Christ* ; how *Christ* at his coming bindeth him by the Light of the Gospel, and so holdeth him as shut up for the space of a Thousand Years, from seducing the Nations. (Verses 1, 2, 3.) Then is shewed the flourishing State of the Church during the time of *Satan's* Captivity. (Verses 4, 5, 6.) Afterwards is set forth the loosing of *Satan* when the Thousand Years were expired. (Verses 7, 8, 9.) Then cometh the Overthrow of *Satan* into the Lake of Brimstone. (Verse 10.) Then cometh the Day of Judgment, when all be judged according to their Deeds.

The Angel (in the first Verse) is our *Lord Jesus Christ*, who hath the Key of Power ; by the Chain in his Hand is meant the Doctrine of the Gospel ; and the time when the Gospel was first preached was the time when *Satan* was first bound.

The time of his Imprisonment is set down to be a Thousand Years, which was all the time from the preaching of *Christ* and his Apostles until *Gregory* the 7th, and some other *Popes* after him, who did let *Satan* loose again. Then *Poperie* and *Mahometism* began much to increase.

By the Armies of *Gog* and *Magog*, (Verse 8.) are understood all the chief Enemies of the Church since the loosing of *Satan*.

Gog signifieth covered, so the *Pope* cometh covered under the Name of *Christ*; and his Vicar *Magog* signifieth uncovered, whereby is noted the *Turk*, for he openly denyeth and impugneth the Lord *Christ*.

In the One and twentieth Chapter is described the happy and blessed State of the Faithful, when they shall be freed from all Misery, and the endless Torture and Pain of all the Reprobates. (Verses 5, 6, 7, 8.)

Then we are presented with a lively Description of the Kingdom of God, under a Figure of the *Great City*, stiled the *Holy Jerusalem*; (Verses 9, 10. 14.) which City is most gloriously described, even so glorious, that Kings shall throw down their Crowns and Scepters before it, accounting all to be but Dross and Dust in respect of it.

In the last Chapter *St. John* proceedeth to set forth the blessed Condition of all the Saints of God. Next he sets forth a Confirmation of this Book. After that is an Exhortation to spread abroad the Knowledge of the Book; also he sheweth how every one ought to prepare himself against *Christ's* coming unto Judgment.

Here are also great Plagues threatned to be inflicted upon all such as shall add any thing to this Book, or that shall take away any thing from it.

And finally he exhorts us, that we should all expect, and patiently wait for the coming of our Lord *Jesus Christ*. And now may all such who thirst after Righteousness, say heartily and truly Amen, so come Lord *Jesus*, Amen.

A
Chronological Summary

O F T H E

Whole BIBLE.



FROM the Creation to the end of the Flood are 1657 Years.

From the Flood to the calling of *Abraham* 367 Years.

To *Noah* succeeded first *Shem*, preferr'd before *Japhet*, 2d *Arphaxad*, 3d *Salah*, 4th *Heber*, 5th *Peleg*, 6th *Reu*, 7th *Sarug*, 8th *Nabor*, 9th *Terah*, 10th *Abraham*.

From *Abraham* to the Departure of the *Israelites* out of *Egypt*, is accounted 430 Years. And here to *Abraham* succeeded 1st *Isaac*, the promised Seed given to *Abraham* and *Sarah* in their old Age.

2d. *Jacob*, the younger, getting the Blessing from the elder.

3d. *Levi*, who succeeded for the Priestly Duties.

4th. *Kobath*, and 5th *Amram*, in whose time the Persecution was through *Pharoah*. And 6th *Moses*.

From the Departure from *Egypt*, being the fourth Distance, as it came to be extended to the building of the Temple of *Solomon*, the space is 480 Years. In which Interval were first Judges, and next Kings.

The Judges were 1st *Joshua*, 2d *Othniel*, 3d *Ehud*, 4th *Shamgar*, 5th *Barak*, 6th *Gideon*, 7th *Abimelech*, 8th *Tola*, 9th *Jair*, 10th *Jephtha*, 11th *Izabab*, 12th *Elam*, 13th *Abdon*, 14th *Sampson*, 15th *Eli*, and 16th *Samuel*, in whose Time the People required a King.

In this Government by Kings the first was *Saul*, then *David*, and the next was *Solomon*.

From this Temple to the second, built by *Zorobabel*, was 497 Years.

The Kings of *Judah* were reckoned 1st *Rehoboam*, 2d *Abiah*, 3d *Asha*, 4th *Jehoshaphat*, 5th *Jehoram*, 6th *Abaziah*, 7th *Athaliah*, 8th *Joash*, 9th *Amaziah*, 10th *Uzziah*, 11th *Jotham*, 12th *Abaz*, 13th *Hzekiah*, 14th *Manasseh*, 15th *Amon*, 16th *Josiah*, 17th *Jehoahaz*, 18th *Jehoiachin*, 19th *Jehoiakim*, and 20th *Zedekiah*.

The Captivity of *Babylon* continued for the space of 70 Years; in which was 1st *Daniel*, who was carried away Captive, 2d *Zorobabel*, 3d *Ezra*, 4th *Nehemiah*, and 5th *Mordecai*.

Then from this second Temple to the Birth of *Christ*, are 529 Years; in which were 1 Christians from the House of *David*, 2 *Maccabees* or *Asmoneans*, and 3 Kings.

The Chieftains were 1st *Rhesa Meshullam*, 2d *Joanna Ben Rhesa*, 3d *Judas Hyrcanus*, 4th *Joseph*, 5th *Semel Abner*, 6th *Matthias*, 7th *Matthusermaba*, 8th *Nagge*, 9th *Esli*, 10th *Nabum Mesheth*, 11th *Ainos Syrach*, 12th *Mattathias Silach*, 13th *Joseph junior*, and 14th *James Hyrcanus*, who was the last.

Of the *Maccabees* was 1st *Matthias*, 2d *Judas Maccabees*, 3d *Jonathan*, 4th *Simon*, 5th *Joannes Hyrcanus*.

Kings: The first that aspired to that Dignity was *Aristobulus*, 2d *Alexander*, 3d *Alexandra Salome*, 4th *Hyrcanus*, 5th *Aristobulus*, 6th *Antigonus*, 7th *Herod the Idumean*, a Foreigner. And in his time 3948 Years from the Creation, our Saviour *Jesus Christ* was born.

In the Life of our Saviour there is set forth unto us an History, 1 Evangelical, 2 Apostolical, 3 Ecclesiastical.

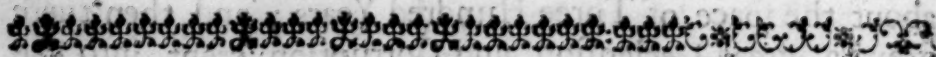
The Apostles were Twelve, the Disciples Seventy, and the Deacons Seven.

After-

Afterwards succeeded in the Church good Bishops, for about the space of Three Hundred Years; and then there grew a great Declension, and Corruption crept into the Church with Usurpation, by *Boniface* the Third, who obtained the *Supremacy*.

F I N I S.





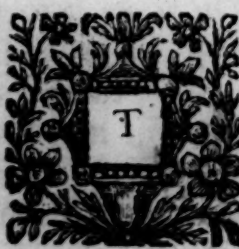
A

C A T A L O G U E

O F

B O O K S:

Sold by *R. Ware*, at the *Bible and Sun* in *Amen-
Corner* near *Pater-Noster-Row*.

1.  *THE Crucify'd Jesus*; or, a full Account of the Nature, End, Design, and Benefit of the Sacrament of the Lord's Supper; with necessary Directions, Prayers, Prailes and Meditations to be us'd by Persons who come to the Holy Communion. By *Anthony Horneck*, D. D. late Chaplain in ordinary to his Majesty, and Prebendary of *Westminster*. The Eleventh Edition.

2. *The Happy Ascetick*; or, the best Exercise; together with Prayers suitable to each Exercise: To which is added, a Letter to a Person of Quality, concerning the Lives of the primitive Christians. by *Anthony Horneck*, D. D. late Prebendary of *Westminster*, Preacher at the *Savoy*, and Chaplain in ordinary to his Majesty. The sixth Edition corrected.

3. *The great Law of Consideration*; or, a Discourse wherein the Nature, Usefulness, and absolute Necessity of Consideration, in order to a truly Serious, and Religious Life, is laid open. By *Anthony Horneck*, D. D. late Prebendary of *Westminster*, Minister of the *Savoy*, and Chaplain in Ordinary to his Majesty: *I thought on my Ways, and turned*

turned my Feet unto thy Testimonies, Psal. cxix. ver. 59.
Bene dicere ad paucos pertinet, bene autem vivere ad omnes:
 Lactan. l. 1. Instit. The 10th Edition corrected.

4. *The Fire of the Altar*; or, Certain Directions how to raise the Soul into Holy Flames, before, at, and after receiving the Sacrament of the Lord's Supper, with suitable Prayers and Devotions: To which is prefix'd, a Dialogue betwixt a Christian and his own Conscience, concerning the true Nature of the Christian Religion. By *Anthony Horneck*, D. D. late Chaplain in Ordinary to his Majesty, and Prebendary of *Westminster*. The 4th Edition. This Book is to be had bound up with the Common-Prayer, or without.

5. *Delight and Judgment*; or, The great Affize represented, in a Discourse concerning the great Day of Judgment, and its Power to damn and imbitter sensual Delights, Sports, and Recreations. By *Anthony Horneck*, D. D. late Preacher at the *Savoy*. The Third Edition corrected and enlarged.

6. *The Whole Duty of a Christian*; containing all Things necessary, both as to what he is to know and do for the obtaining a happy Eternity: To which is added, more particular Directions how to prepare for a comfortable Death. By the Author of the *Devout Communicant*: *If ye know these Things, happy are ye if ye do them*, John xiii. ver. 17. the Sixth Edition corrected and enlarged.

7. *The Spelling Dictionary*; or, a Collection of all common Words made use of in the *English* Tongue, carefully compared with the original Languages from whence they are derived, and mark'd as they are to be pronounc'd. By *Thomas Dych*, Master of the Free-School at *Stratford le Bow*, in *Middlesex*. The Second Edition revised by the Author.

8. *A Guide to the English Tongue*, in two Parts: The first proper for Beginners, shewing a natural and easy Method to pronounce and express both common Words and proper Names; in which particular care is taken to shew the Accent for preventing vicious Pronunciation: The second for such as are advanc'd to some Ripeness of Judgment

ment, containing Observations on the Sounds of Letters and Diphthongs; Rules for the true Division of Syllables, and the use of Capitals, Stops and Marks, with large Tables of Abbreviations, and Distinctions of Words, and several Alphabets of Copies for young Writers. By *Thomas Dyche*, Schoolmaster at *Stratford le Bow*, the Twelfth Edition with Additions.

9. *Vocabularium Latiale*; or, a Latin Vocabulary, in two Parts: The first being a Collection of the most useful and easy Latin Words, whether primitive or derivative, with their Signification in *English*, after the order of the eight Parts of Speech, giving a Specimen of each, and most naturally shewing the Gender, Increase, Declension, and Motion of Nouns and Pronouns; with the Conjugation, Preterperfect Tense, and Supine of Verbs, both simple and compound: The second shewing the variation and declining of all the declinable Parts, both regular and irregular. By *Thomas Dyche*, Schoolmaster at *Stratford le Bow*, the 4th Edition.

10. *The Fables of Æsop*; under the following Heads, viz. The weakest goes to the Wall; chuse the least of Evils; be content in your Station; all covet all lose; keep not too great Company; like Father like Son; Honour looks not well in a Fool; insult not Persons in Misery; a Liar is not to be believ'd, tho' he speaks the Truth; what we despise most may do us most Service; nothing is more dangerous than a Flatterer; a just Punishment is reserved for the Slanderer; Folly is always attended with ill Consequences; the Unfortunate is insulted by every Knave; always suspect the Generosity of Sharpers; the Covetous Man is his own Tormentor; let not Great Men despise their Inferiors; some People pay dear for jesting; publick Misfortunes lie hardest on common People, &c. render'd into familiar *English*, by *Thomas Dyche*, Schoolmaster at *Stratford le Bow*. Price bound 1 s.

11. *Supplication of Saints*; a Book of Prayers and Praises in four Parts: 1st *Daniel's Devotion*, 2d *Paul's Assembly*, 3d *David's Suit*, 4th *Moses's Song*; wherein are three most excellent Prayers made by the late famous Queen *Elizabeth*, the 42d Edition, corrected and enlarged, by *Thm.*

Thomas Sorocold: The smoke of the Incense which came with the Prayers of the Saints, ascended up before God, Rev. viii. 4.

12. *The Compleat Constable, Directing Constables, Headboroughs, Tithing-men, Churchwardens, Overseers of the Poor, Surveyors of the Highway, and Scavengers, in the Duty of their Offices allowed them by Law; wherein the Constable's Duty relating to the Passing of Rogues, Vagabonds, and sturdy Beggars is fully set forth.*

13. *The new Art of Gardening; with the Gardener's Almanack, containing the Art of Gardening in all its Particulars: 1st The Site of a proper Plat of Ground for planting Fruit Trees, &c. the Art of making Cyder, Perry, and Wines of several sorts of Fruits: 2d. Of the Kitchen Garden, &c. 3d. Of the Flower Garden, &c. 4th. Of Greens, how to order and preserve them. By Leonard Meager.*

14. *A curious Set of Bible Cuts; containing near 300 Histories, adapted to Folio and Quarto Bibles. Engrav'd by Mr John Sturt from the Designs of the greatest Masters.*

15. *The Common Prayer; curiously engraven on Copper Plates, and illustrated with Cuts. By Mr. John Sturt.*

16. *Curiously engraven by Mr John Sturt, The Orthodox Communicant, by way of Meditation on the Order for the Administration of the Lord's Supper or Holy Communion, according to the Liturgy of the Church of England.*

17. *Sacred Geography, in six Maps: 1st. Shewing the Situation of Paradise: 2d. The Peopling of the World by the Sons of Noah: 3d. A Plan of the City of Jerusalem, with a View of Solomon's Temple: 4th. The Holy Land divided into the twelve Tribes of Israel, wherein is exactly trac'd our Saviour's Travels: 5th. The Land of Canaan: 6th. The Travels of St. Paul and the rest of the Apostles. The whole very useful for the better understanding of the Holy Scriptures.*

18. *Dr. Lower's Receipts; containing the best and safest Method for curing most Diseases in human Bodies, very useful for all sorts of People, especially those who live far from Physicians. The fourth Edition, with Additions.*

19. *A Brief Concordance, or Table to the Bible of the last Translation*; serving for the more easy finding out the most useful Places therein contained. By *John Downname, B. D.* and allowed by the special Privilege of his Majesty King *CHARLES I.* of blessed Memory, to be printed and bound with the Bible in all Volumes. *Psal. cxix. 150. Thy Word is a Lamp unto my Feet, and a Light unto my Paths.* The whole Book now carefully revised and made more useful by many hundred Additions and Amendments.

20. *A Companion to the Lord's Table*; declaring plainly the Nature of that holy Sacrament, the Obligations which all Christians have to receive it, the true Notions of worthy and unworthy receiving, the necessary Preparation to it, and the great Advantages of rightly performing this Duty; with short and pious Forms of Prayers to be used in private before, at, and after receiving. Written for the Encouragement of the well meaning Professors of Religion, in the Orthodox Church of England.

21. *The Tradesman's Guide, or the Chapman and Traveller's best Companion*; containing, 1st. Two Alphabetical Lists of all the fix'd and moveable Fairs in *England* and *Wales*, the Days of the Month they begin on, and the Names of the Counties wherein they are kept: 2d. An Explanation of all the fix'd and moveable Feasts throughout the Year: 3d. A Description of the Highways and Roads, with Directions how to travel from *London* to any Market Town in *England*. 4th. A Table of all the Markets, with the Days on which they are kept: 5th. A large Alphabetical List of all the Coaches and Carriers, with the signs of the Inns they come to, and the Days of their setting out: 6th. The Rates of Carts, Watermen, Coaches, and Chairs, and where to complain in case of Offence: 7th. Tables of Interest at 3, 4, 5, and 6 per Cent. from 5 s. to 10000 l. Price bound 1 s.

28 SE60

